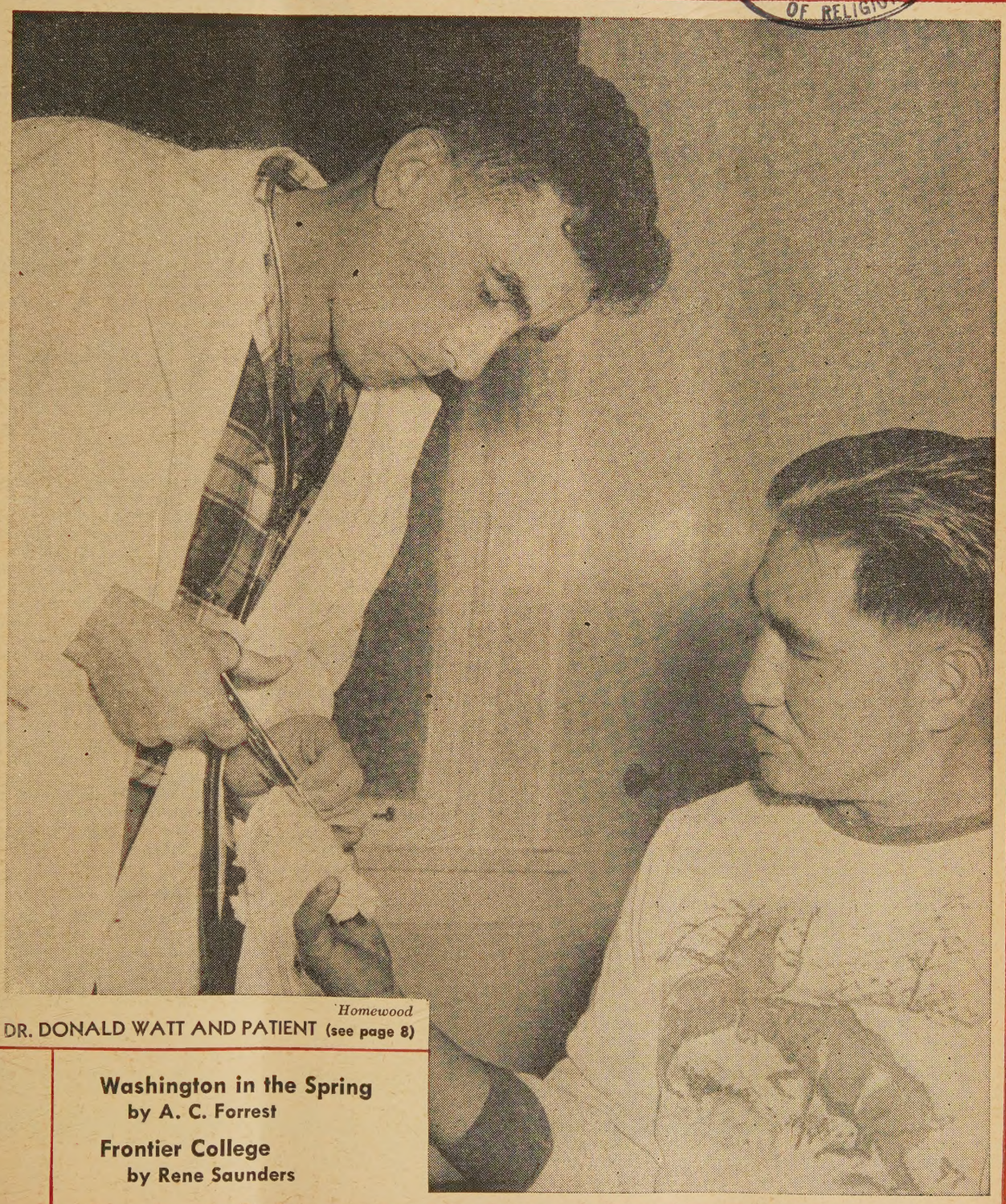
MAY 15, 1960

THE UNITED CHURCH

OBSERVER

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION



Homewood

DR. DONALD WATT AND PATIENT (see page 8)

Washington in the Spring
by A. C. Forrest

Frontier College
by Rene Saunders

Letters

Unitarians Disagree

Dear Sir: Your article on the Unitarians is a distorted reporting job by a man who is ignorant of his subject.

It is a shame that the editor of the official publication of The United Church of Canada should be guilty of the bad taste of printing such obviously prejudicial material. . .

Vancouver 3, B.C. Jack Conlan.

Dear Sir: Your article on the Unitarians and their beliefs shows a disrespect and intolerance not worthy of your position. . .

Calgary, Alta. M. Walsh.

Dear Sir: The article on Unitarianism was extremely fair and quite well written. There are points where I would disagree, but I have disagreed as much or more with other Unitarians.

Please accept my congratulations and appreciation. I have not been delegated to do so but I feel that I can speak for many more than myself on this matter.

William G. Horton,
The Unitarian Church Minister.
of Edmonton.

Dear Sir: I enjoy reading your magazine, and particularly like the article on Unitarians ("Their Patron Saint is Doubting Thomas," April 1, 1960). It is highly informative and excellently written. . .

Baptist Press, Theo Sommerkamp.
Nashville, Tenn.

"No Ordinary Man"

Dear Sir: In the interview, "Why I Went to Africa" (March 15) I am quoted as follows: ". . . there is a bigger job waiting for the woman worker than for the ordinary man." What I actually said was, "ordained man." Is there such a thing as an ordinary man?

I said also that girls who enter professional church work put thoughts of marriage in the background but said need not feel that they must never marry. That is true; but I believe also — and didn't get a chance to say it in the interview— that there are women whose call to God's service is such that they must, and do, forgo marriage to answer it.

Toronto 10, Ont.
(Mrs. E. A.) Margaret Read.

Questions Psychic Study

Dear Sir: In a letter appearing in your March 15th issue, Cecil James of Vancouver suggests the field of psychic study as a means of bringing comfort and hope to the bereaved.

Am I not correct in interpreting Deut. 18: 10-12, as God's unqualified condemnation of this?

Willowdale, Ont. J. C. Horning.

More Names for UCTS

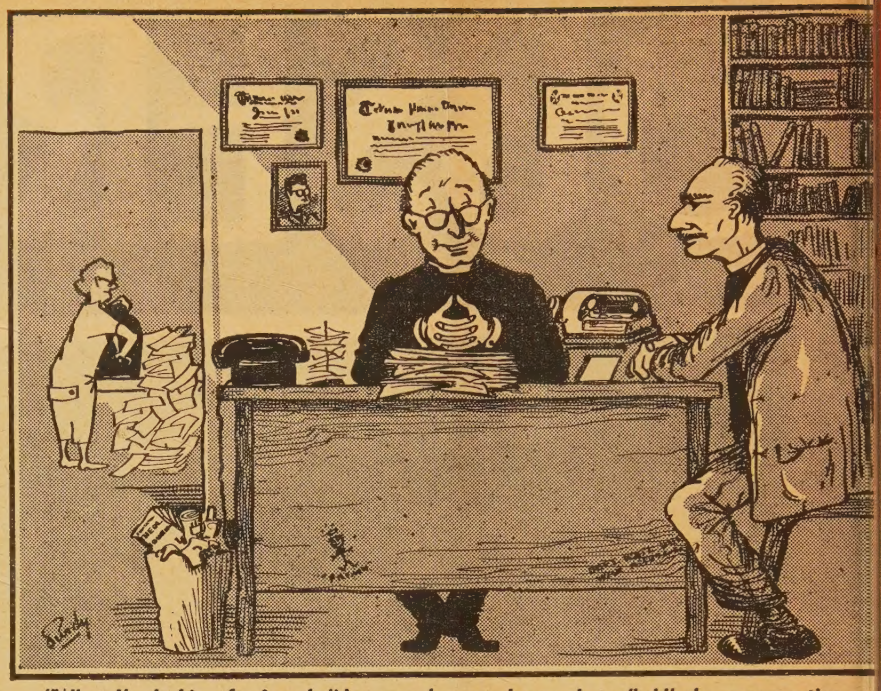
Dear Sir: I agree with the executive of the General Council in not approving of the change of the United Church Training School to Clare College, a misnomer as far as the noble girls in training are concerned. . . Many of these girls are likely to become missionaries and all of them, we hope, members of the Woman's Missionary Society. For this reason, as a life member of the afternoon auxiliary of the WMS of Chalmers United Church, Kingston, where I served many years both as president of the local WMS and also as president of the Kingston Presbyterial, I would suggest calling the college The Mary Lavell College.

Mrs. Lavell, wife of the late Judge Lavell of Kingston was the first president of The Dominion Board of The Woman's Missionary Society after Union.

Kingston. Lottie A. Johnston.

Dear Sir: I am a life member of the WMS and would like to suggest respectfully, "Commission College," for its aim is to carry out Christ's great commission.

Carleton Place, Ont. Mrs. H. Gilmore.



"What I'm looking for is a holiday preacher, good enough to 'hold' the congregation, but not so good I can't come back!"

Ball game or Presbytery?

Dear Sir: B. D. Morden's letter in the March 1 edition of **The Observer** made sad reading. It will be a debilitating factor in the life of The United Church of Canada should presbyteries become the special reserves of the ministers with the function of the laity being reduced to that of entranced bystanders whose admiration for clerical dexterity in debate was born of boredom. . .

The suggestion that presbyteries should be held on Saturday to encourage more active lay participation appears to have some merit at first sight. But it suffers from the mistake of thinking that only sermons need preparation. It overlooks the more important fact that ministers need preparing too! I for one have no wish to spend the day before conducting worship in the hurly burly of debate.

And it would call for a robust loyalty on the layman's part when the date of presbytery clashed with that of an important ball game or hockey match. Alternately it would, perhaps, tend to defeat the end for which the Saturday presbytery has been suggested because is just the man who is actively interest in the affairs of the world whom we a seeking to encourage to attend presbyter

Ottawa, Ont. (Rev.) E. R. Taylo

Dear Sir: I refer to your editoria "How About Saturday!" in the March issue of **The Observer.** Some of yo readers may be interested in seeing t schedule of meetings for the Presbyte of Wooster, The Presbyterian Churc U.S.A., set so that laymen could atten hold offices, and otherwise take an acti part in the work of the church:

January, third Saturday, 10 a.m.-3. p.m.; March, second Tuesday, 4-9 p.m May, first Tuesday, 7-9 p.m.; June, secon Tuesday, 4-9 p.m.; September, secon Tuesday, 4-9 p.m.; November, secon Saturday, 10 a.m.-3.30 p.m.

This plan has worked well in a pre bytery composed of approximately 25,00 church members, 60 churches, and ministers, and in one that exten approximately 125 miles east and we 55 miles north and south.

(Rev.) L. Gordon Ta

Wooster, Ohio.

Agree with He

Dear Sir: This letter is an appeal t younger ministers, radio announcer commentators and other public speake to be on guard against a grammatic error that is becoming very common. refer to the using of the pronoun "I instead of "Me." Often I hear suc expressions as, "He talked to him and I instead of "him and me."

. . . I have not noticed the same erro among the older speakers. This may b due to the neglect of the formal study grammar in the schools of today. . Do you not agree with "I"?

Alexander, Man. W. R. Donogh

Where do YOU fit in?

YOU should consider full time service in the church. There are opportunities for training and for such work as Director of Christian Education, Teacher, Nurse or Social Service Worker.

IN CANADA OR OVERSEAS

SEE WHERE YOU MAY FIT IN

The Church needs . . .

30 Deaconesses

10 Social Service Workers

12 Nurses

in 1960

APPLY TO YOUR MINISTER, OR WRITE

THE INTERBOARD COMMITTEE ON RECRUITING FOR CHURCH VOCATIONS

85 ST. CLAIR AVENUE, EAST TORONTO 7, ONTARIO

The average Protestant minister, married and with two or three children, is faced by a tremendous economic burden. Even with allowances for housing, utilities, an automobile—plus occasional extra income—most ministers find it difficult to meet month-to-month expenses. The average minister's salary is less than his average cost of living.

In the last 25 years the cost of consumer items has more than doubled. In the same period, ministerial salaries have risen slowly. Compared with the more rapid increase for teachers, sometimes referred to as the "forgotten profession," ministers' salaries are still frighteningly inadequate. Ministers spend more time in their profession than most other men. The forty hour week is unheard of in the ministry. In many cases their jobs consume a full seven-day week with long hours every day!

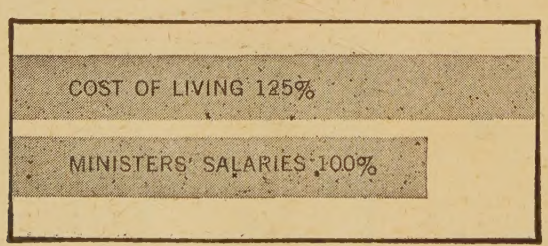
Generally, churches do not want their ministers to take on side jobs, nor do they feel it desirable that wives of clergymen should have to work for supplemental income. Church work is a full-time occupation. As such, *churches should consider an adequate salary for the minister as their first financial obligation.*

Some denominations are attempting to re-evaluate ministers' salaries—to put them on an equal level with other professions requiring like amounts of time and money for preparation. A "living wage" is not enough. The minister and his family are entitled to some of the "extras" of comfortable living—books, recreation, education and savings. Only now have responsible churches come to the realization that they must give as much as they ask if the ministry is to continue to attract the best qualified young men.

Reprints of this public service message for distribution to your Trustees and Board members are available on request.

a report to thoughtful laymen

Ministers Must Live Too!



A comparison of Ministers' salaries and the cost of living, using ministers' salaries as a base of 100%.

ML SINCE 1900

MINISTERS LIFE and casualty union

30 Bloor Street West, Toronto 5, Ontario, Canada

A Mutual Insurance Company

THE UNITED CHURCH
OBSERVER

MAY 15, 1960

Published under authority of The General Council, The United Church of Canada, by The United Church Publishing House

Book Steward: C. H. Dickinson

Editor: A. C. Forrest
Managing Editor: E. L. Homewood
News Editor: Marjorie Macdonald
Editorial Assistant: Margaret Pryce
Business Manager: W. J. Bradshaw

All changes of address should be sent to the business offices: 299 Queen St. W., Toronto 2 B, Ont.
Editorial Offices: 85 St. Clair Avenue East, Toronto 7, Ont.
Advertising Office: 299 Queen St. W., Toronto 2 B, Ont.

Members of the Audit Bureau of Circulations, The Canadian Church Press, The Associated Church Press of America, Religious News Service.

22 issues per year—the first and fifteenth of each month except July and August (one issue each) Subscription rate, $2.00 per year, to any address in the world. Single copies 15c.

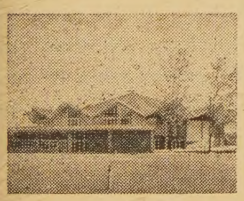
Authorized as second class mail, Post Office Dept., Ottawa.

Old Series, Vol. 130, No. 13 - New Series, Vol. 22, No. 6

ABC Circulation this issue: 278,334

contents

	Page
Editorials	6
Hope for South Africa	7
Nooskimiask and His Bella Coolas	8
Mary, Queen of Heaven	11
A Roman Catholic in the White House?	13
Education in the Bunkhouse	14
How One Town Dramatized Study	16
Question Box	21
Report and Opinion	22
Devotions	25
Books	26
About People and Places	28



Shakespeare Theatre

IN THE NEXT ISSUE

An Outing at Stratford
A PHOTO STORY

Knowing God in three ways
By J. A. DAVIDSON

Observations

WHEN BELLA COOLA's DR. WATT found himself in need of an assistant to prepare a body for burial, he was somewhat diffident about conscripting our managing editor who had attended morning services with him. He didn't think Mr. Homewood would be much help. And he wouldn't have been surprised if he had refused. What he didn't know was that as an editor in a small-town paper in his youth, assisting the local funeral director was one of our M.E.'s sidelines.

CHURCH HOSPITALS are in excellent shape, Dr. M. C. Macdonald says. Sixteen skilled doctors with missionary-spirit are at work. Four fifth-year students will be assisting this summer. And two new medical graduates have been appointed. Hospital properties are being put in first class condition, too. Veteran Dr. Darby of Bella Bella helps co-ordinate the Church's medical work. Most of it is in B.C. (See page 8)

* * * *

● REPORTS TRICKLE IN that the suggestion for bread and cheese luncheons is catching on, the extra, above expenses, going for refugee work. Many overworked women's groups may think of ways the simple meal idea might be furthered.

TAKE ANNUAL LADIES' NIGHT for example. We attended one the other night where the men's club members cooked the dinner, carved the roasts, served the tables, while their wives beamed on them in proud relaxation. There seemed to be a little doubt about who was going to wash the dishes the next morning, and some of the husbands looked a bit guilty when we brought up the subject. What a fine thing it would have been now if there had been no dishes, just a few crumbs to brush away. We recommend the idea to banquet committees for all the father-and-daughter, mother-and-son, men's club affairs coming up. It is, we insist, an idea.

* * * *

● A CRYING ROOM, or a baby-sitter's refuge is one of the features in the splendid new John Wesley Church, Sault Ste. Marie. There is a nice cosy room at the back of the church with double plate glass, and speakers where mothers or fathers may take a fussy child, and watch, listen and take part in the service without disturbing any others.

THE NEW CHURCH impressed us greatly. Sixty years ago, we were told, the first church was built for $1,200. This one cost $250,000. The Rev. George Payne apologized to his congregation for being enthusiastic, but his enthusiasm was shared by the people who have dug deeply for church and furnishings. It is a working-man's congregation, requiring all people to give generously and regularly. We liked some of the other touches — lovely memorials, some exceptionally interesting stained glass windows.

THOSE WHO COMPLAIN, as letters-to-the-editor often do, about blue broadloom and that sort of thing, might note that the congregations which raise money for a lovely place in which to worship God, are usually the same congregations that respond generously to mission appeals.

AN ATTRACTIVE LADY FLOOR SCRUBBER on her knees on the new terrazzo narthex floor in the afternoon, later appeared all dressed up at the post dedication reception. She told us that many of the young married people who worked hardest to build the new church had grown up in the Sunday school, met their husbands and wives in the YPU, and were pleased to have a nice place for their children to learn to worship and play.

* * * *

● THE GREAT KAGAWA (of whose sickness Mr. Muir wrote in the April 1st issue from Japan) is dead. He was the son of a nobleman and concubine, inherited wealth but when converted at 15 gave it away to go live and witness in the Kobe slums. Last month his daughter, Miss Umeko Kagawa, who works with the World Council of Churches in Geneva and New York, dropped into THE OBSERVER office. Kagawa was a friend of the United Church and the Canadian missionaries—one of the great Christians of our time. ●

Praise for the CBC

THE CBC and a good many private stations across Canada merited — and we hope received — high praise for the excellence of their religious broadcasts on Good Friday and Easter Sunday, 1960.

When television was first becoming available for large numbers of Canadian viewers half a dozen years and more ago, many churchmen felt justified in their criticism of the Easter programming. We recall one Good Friday when the picture tube was dominated all day by cowboy films, and the night cap was an NHL playoff. Even that was superior to some of the attempts at religion.

Looking back now we realize those who criticized may have been a little unfair. We expected too much, too fast. In Canada TV has come a long way. A good many thoughtful people with several channels to choose from, are very grateful for those that carry CBC programmes, and some of those with only one (CBC) channel aren't missing as much as they may think.

THE MODERN EMPHASIS

WISE observers of the present scene are making this prophecy: that one hundred years hence, when the historians look back at the mid-twentieth century, they will say it was marked by a renewed interest in worship.

In the United Church the interest will be reflected in our architecture more than in the prayers or hymns we write, or the sermons we preach.

This interest is good. For the church's first task is to call her people to the worship of God. But it is being badly cluttered with superficialities.

One element in worship must not be forgotten. That is the attitude and conduct of the worshipper. Yes, conduct—decent moral living. It is far more important for a man to have a clean heart, and be in love and charity with his neighbours than to have soft music, beautiful liturgy, tasteful architecture, setting and atmosphere.

"Who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" the Psalmist asked.

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour," the reply comes.

Jesus told us that when we were about to place our gifts at the altar—and our offering is our worship—and remembered that we had something against our neighbour, we should leave our gifts, go make it right, and then come back. So should it be with our worship.

WORK AND PUBLICITY

THERE are times when those who work quietly through the great church agencies to help in refugee work abroad grow weary of exaggerated publicity given to the work of Dr. Lotta Hitschmanova of the Unitarian Service Committee. We assume her organization has done a good job, but sometimes one would think no one else was doing anything.

It is unworthy of churches to compete in good works, or depreciate the work of others to exalt their own. And we hesitate to make this criticism for fear it will be misunderstood.

But as an example of the thing that irritates many, we quote from a statement attributed to Miss Hitschmanova on page 7 of the April 20th issue of *The Toronto Star*. Interviewed in Hong Kong she says: "This is one of the greatest areas of human need in the world. And Canadians don't even realize it."

Many Canadians know about Hong Kong and have been assisting for years. The United Church has its workers there doing nothing else but relief. It is supported by the Overseas Mission Board, the Woman's Missionary Society and by the Overseas Relief Committee.

The list of operations in which we are involved is long: Student work projects, Family Life centre, Family welfare, Scholarships for children, and some support for lepers. Our work is done through the Hong Kong Council of the Church of Christ in China.

The United Church wants no praise for this. It seems a bit undignified to seek publicity. And we are committed to the policy of working through the Christian churches in the countries where we serve, whether we get recognition or not.

EDITORIAL NOTES

THE United Church Training School has abandoned its plan to seek permission to change its name to Clare College. The Board of Management is now seeking a new name. Since THE OBSERVER commented on this, numerous suggestions have been made to us. We assume the Board will be happy to receive the benefit of such inspiration and recommend that the suggestions be sent directly.

IN the face of the population explosion which threatens the world, the Pope issued a Palm Sunday message exhorting his followers to have large families. "Don't be afraid of the number of your sons and daughters . . . pray for them for the glory of their fatherland here on earth and in heaven," he said.

OBSERVER
MAY 15, 1960

An Editorial Hope

For South Africa's Future

CANADIANS concerned about South Africa are in a dilemma. Should they join in protests of condemnation? Are there more positive ways to help?

There are things we can do. We can inform ourselves better, and when we do, we will know that South Africa has many political and social problems in addition to apartheid. For one thing, it is still fighting the Boer War.

And we have to recognize that race discrimination has got to come to an end. The coloured peoples of the world are sick and tired of being treated as inferiors. White men, especially white Christians, have to remember that God made of one blood all races of men.

This and helping the world's hungry feed themselves are the number one and two issues in the world today. And while we denounce South African apartheid we have to examine our own country and our own hearts. We could ask ourselves, for example, what would happen if the African people swept white South Africans down to the sea and made three million refugees. It could happen.

In Canada, our doors would be partly opened to white apartheid - practising South Africans, and yet they are kept closed to the dark skinned people with whom we sympathize so deeply when they are afar off.

Protests Help

It does some good to protest. South Africa is sensitive to our hostility, jealous for our friendship, and dependent on our trade. Expressions of dislike of her policies, threats to kick her out of our fellowship have their effect on the blind Nationalist leaders whose extremist actions are leading the whole country towards disaster.

But to expel S.A. from the Commonwealth would be a foolish thing. Among South African white people there are many opponents of apartheid. Among supporters of apartheid there are moderates, as well as extremists. Among the Africaners who vote for the Nationalists there are many who are more anti-English (the opposition United Party is largely English speaking) than extreme apartheid supporters.

And we have to recognize some good things about South Africa.

The press in South Africa is free, although threatened. We were astonished by the vigorous opposition of the English language papers which supported the United Party, and by the freedom permitted *Drum*, the Negro newspaper.

Opposition Vocal

In the Parliament at Cape Town, we have listened to opposition members blast the government for some of its apartheid legislation. Criticisms are made and South Africa is not without hope of solving its own problems.

In his book, *Hope for South Africa*, Alan Paton reminds us there are those "striving for a society in which baaskap, and privilege and senseless discrimination will be skeletons of the past."

Actually South Africa has come a long way. Some things have worsened in recent years, not because the white man is worse, but because the African revolution has been pushing him faster than he will go. In the past five years Africa has made more progress marching toward Accra, than in the preceding two thousand.

Canadians ask: "Why these problems in South Africa, Kenya and Rhodesia, and not elsewhere?" The reason is that wherever the white man has settled in any numbers and has cleared the fields, built his farms, and possessed the lands, there is trouble. He has decided to stay and hand his heritage to his children. Africans say the land is theirs and they will govern themselves. Some say the white man must go.

Settlers Resist

In West Africa, where Africans outnumber Europeans as much as 2,000 to 1, there will be little trouble on that score.

But in Kenya, there are settlers. In Southern Rhodesia, there are farmers. In South Africa, there is one white man to every three Africans. And he has been there for three hundred years and wants to remain. The S.A. farmer says that to give freedom and the vote to 10 million largely illiterate Africans would be race suicide. So he tries to resist the unstoppable revolution — and apartheid is his weapon.

Actually South Africa has improved in her attitude to the native people. One hundred years ago, while Methodist, Baptist and Anglican preachers in the Southern States were in the slave business in a big way, South African Reformed churchmen were still taking "simultaneous" communion with the Kaffir and Bantu. In 1857 their Synods advocated that it was desirable to worship and communicate together, but "as a result of the weakness of some" and as a "concession to prejudice and weakness" it was recommended that separate communions and even separate buildings be provided for congregations "from the Heathen."

"A Pipe Dream"

It was first, slavery; then it was baaskap, or bosship; then apartheid. Modern apartheid was introduced in 1948. It is a false theory. But it has sincere advocates who believe that God made men different and they should remain different, and in order to keep them different, they should be kept apart. Sincere advocates of a heresy, who seek religious sanctions for their doctrines, are very difficult. They have the whole future mapped out, including the geographical and political division of South Africa, into European and Kaffir parts.

Paton says: "Let us recognize honestly that there are idealistic Africaner Nationalists who have turned with relief to the goal of separate developments. . . It is infinitely more virtuous than that of baaskap."

Yet Paton says the long term plans for separate development are as hopeless as they are wrong. And Professor B. B. Keet, the Dutch Reformed theologian,

(*Continued on page 33*)

Cover Story

Story and photos

By E. L. HOMEWOOD

ON a cool, damp Sunday afternoon, I went with Dr. Donald Watt to the morgue in a garage behind the Bella Coola General Hospital. There we prepared the body of a district farmer, a white man, for burial the following day.

In the morning I accompanied the Watt family to church, and went with the doctor on his rounds of the hospital wards. Later, I joined a group of 25 or so whites and Indians (they prefer to be called "natives" in British Columbia) in singing hymns around the piano in the Watt home. Dr. Watt's wife, June, played the piano for the regular Sunday evening gathering.

The following day I watched him treat a logger's hand that had been crushed, and examine white and native callers in the out-patients clinic. One man asked how Kwa Too (the other doctor) was at pulling teeth.

It was all routine activity for the superintendent of the Home Mission hospital in Bella Coola, a remote coastal community in northern British Columbia. "Nothing is surprising here," Dr. Watt commented. "We have to be prepared to do almost anything."

Coroner and MOH

In his capacity as coroner, Dr. Watt performed an autopsy beside a creek on the rough winding road to Anahim Lake, 70 miles up the Bella Coola valley. The nurse from Anahim had advised him an Indian child had died and he should investigate. He met the parents about half way up the road. After the autopsy they returned to their village to bury the body.

As MOH for the area, Dr. Watt inspects Bella Coola's four eating places and four stores, in the company of the local RCMP officer, two or three times every year. He also has to keep a close eye on sanitation problems in the community, hold inoculation clinics, and examine school children. Dr. Watt's assistant, Dr. Hollister King, shares in the entire programme. I watched him examine long rows of

The 23-bed Bella Coola hospital is an attractive, modern medical centre in picturesque surroundings.

Nooskimiask and his Bella Coolas

Indian and white villagers meet in hospital and church in a remote community in northern British Columbia

children in the integrated public school. He gave out at least three dozen bottles of ear drops during the morning.

The Indian youngsters all knew Dr. King as Kwa Too. That's the tribal name their fathers had given him, after one of their early medicine men. He had it printed on the door of his panel truck.

"It's the native people's way of honouring their friends," Dr. Watt explained. If they feel you are one of them, they adopt you into the tribe. Dr. Watt's Indian name is Nooskimiask, which means "one who heals with his hands" and was the name of another Indian medicine man. The Bella Coolas have also honoured their minister, the Rev. Robert Gracey, and Dr. Hugh Rose, now a medical missionary in Korea. Dr. Rose was at Bella Coola for two years.

Towering totems are marker

But the Indians constitute only about half of the 1,700 people in the Bella Coola valley, served by the hospital. Bella Coola itself is really two villages, with two towering totems in front of the Indian agent's office marking the division between the white and native sections. The post office, school, hospital, theatre and stores are in the white village, but the native population is twice as large. There are United churches in both villages, and Mr. Gracey's manse is in the native section.

The Sunday schools of the two churches are completely integrated. So are the Scouts, Cubs, and CGIT. But the women's groups meet separately. That's largely because of the language barrier, Mr. Gracey explained.

Indians and whites sang side by side in the choir in the McKenzie Church on Sunday morning and in Emmanuel Church in the native village at the evening service. The morning congregation was mostly white, and the evening mainly native, but there was some mixing at both services. Practically all of the hospital staff sings in the choir. They teach Sunday school and help with mid-week activities.

"Perhaps the community relies too heavily on the hospital personnel," Dr. Watt said. "Every year we say we're not going to do so much because we want the local people to take the responsibility, but it usually ends up with us doing the jobs or they don't get done. We've tried leadership training courses and get a good response the first night, then it drops off."

This doesn't mean that natives are not working in the church. Mrs. Pearl Snow, leader of the Junior WA group, organized an excellent caribou dinner for Prince Rupert Presbytery when I was there. Several Indian laymen offered prayers in their own language at services. And eight of the 18 staff members at the hospital are native. All graduate nurses are white, but most nurses aides and ward aides are Indian.

"We often have a native nurse's aide telling a white ward aide what to do," Dr. Watt commented.

An Indian girl was bathing a white baby when I visited the hospital nursery. In a semi-private room down the hall, two ladies sat chatting by their beds. One was native, the other white. Two of the men were Indian in the four-bed ward I visited with Dr. Watt.

"We never think about a person being white or Indian when they come here," Dr. Watt said.

It wasn't always that way. When Dr. J. E. Whiting, now superintendent of the Wrinch Memorial Hospital at Hazelton, B.C., went there in 1943, Indians were in one end of the hospital and whites in the other.

The hospital had been operating 14 years then. It was built in 1929 as a community hospital, with government assistance. But three years later, Bella Coola was in trouble. Doctors couldn't be found to staff the hospital, and it was becoming a financial burden on the community. The United Church was asked to take over its operation.

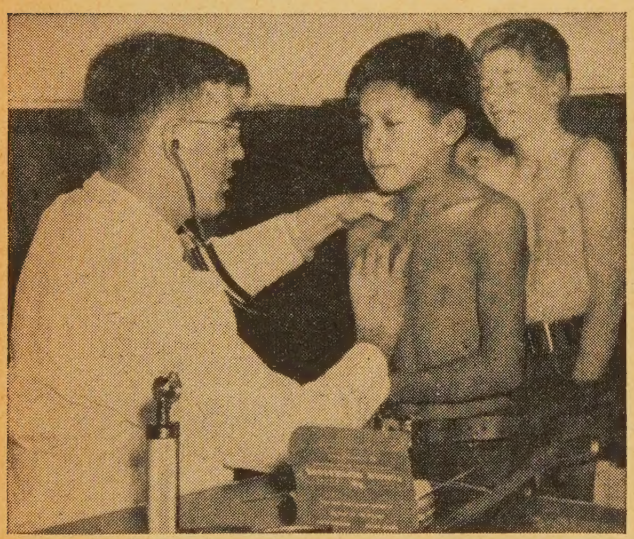
Dr. George Darby, then stationed at Bella Bella, moved

(*Over*)

The entire hospital staff gathers around the piano in corridor for a hymn at 8.30 each morning.

A nurse and nurse's aide tend Indian and white children in the hospital nursery.

Native and white villagers meet in church. This is McKenzie Church, near the hospital.



Dr. Hollister King examines children in the elementary school. There is complete integration in all classrooms.

Most of the hospital staff sings in the choir, along with natives of Bella Coola. This was in Emmanuel Church in the Indian village.

in to advise the board and act as intermediary between the church and the community. He helped get a new doctor established there.

It was still a one-doctor hospital when Dr. Watt arrived in May, 1956. He had four years' experience running a home mission hospital in the Queen Charlotte Islands. He had built that institution from 11 beds when he arrived in July 1952, to 21 beds.

Short, rugged introduction

"My introduction to this type of work was a little rugged," he said. "I arrived in Queen Charlotte about 8 p.m. one night, and sat up until 3 a.m. talking with the doctor in charge. He left on the next plane, and I was left alone with 3,000 people to serve in my first practice."

Before long, Dr. Watt was making trips to logging camps and outlying communities by plane, boat and car. When he first went to Queen Charlotte City, people from the north end of the islands went across the Strait to Prince Rupert for medical care. When they got to know their new doctor, they started going to his hospital in Queen Charlotte City. By 1954 a second doctor had to be obtained and a new hospital built.

It was a similar story at Bella Coola. The road through the mountains to Anahim Lake had just been opened, so Dr. Watt started making trips to the Indian village there and to logging camps in the area. He pulled teeth, gave inoculations, and took care of injuries and various illnesses. And the people from South Bentinck Camp, 35 miles down the inlet, started sending a boat to fetch him for regular visits. A little more than a year after he arrived, Dr. Watt was joined by Dr. Hugh Rose.

That same year, Dr. Watt started renovating the hospital. In the past three years he has spent $73,000 on new equipment and built a $66,000 nurses' residence. The United Church contributed $34,000 towards the equipment and $15,000 to the residence.

To get the funds for the job, Dr. Watt called a meeting in his home of logging company officials, teachers, businessmen and others. About 35 attended. The logging companies instituted a payroll deduction plan for workmen and each gave a day's pay. So did the Indian fishermen. Contributions averaged $18 per person. Landscaping and carpentry work were done by volunteers. "We estimate we received $10,000 worth of free labour," Dr. Watt said.

The hospital renovations had just been completed when the fire marshal condemned the old nurses' residence. Two years ago they tore down the building and built a new one.

One offer made at that campaign meeting in 1957 is still bearing results. Curtis Urseth, a descendent of one of the original Norwegian settlers of the Bella Coola Valley, said he would give the hospital a half-million feet of standing timber. It was 12 miles up the valley. His only condition was that the logging companies must donate their equipment and the people their time to cut it. Northern Pulpwood said they would buy it at market prices if the hospital could get it cut.

Loggers' Strike Pays

When a loggers' strike was called last year, Dr. Watt got the union to agree to the logging operation, inasmuch as the hospital was getting all the profits. Ninety men worked free on the job, and six different companies provided trucks, bulldozers and other equipment. The hospital staff carried coffee to the men twice a day.

In three weeks last August, 98 truck loads of timber were dumped in the inlet, all bearing the hospital's special stamp.

(*Continued on page* 24)

Why Protestants are obstinate when it comes to

Mary, Queen of Heaven

By STANLEY FROST*

OBSTINACY is no virtue. We have only to listen to Schubert's *Ave Maria* to realize afresh how much Protestants lose by their neglect of the Virgin Mary. In its nostalgia we experience again the emptiness of the lost child crying for its mother in the dark, and because we are all orphans at heart the prayer has a universal appeal: *Ora pro nobis!* The theme of the Eternal Mother has inspired genius to its finest achievements and the "Madonna and Child" graces the great treasuries of the ages in an infinite variety of expressions, but always with the same appeal—she is the Divine Mother for us all.

Nor can anyone deny that the Virgin stirs deep feelings of reverence, awe and devotion in her worshippers. Prayers are offered to her daily by millions, and it is she who expresses for whole nations and cultures their ideal of womanhood, their virtues of purity and chastity, their strong faith in the sanctity of home and family life. Since the third century, anyone who denied her the title of "Mother of God" has been accounted a heretic, and in the sixteenth century the whole tide of the Reformation was triumphantly arrested and then turned back by one who counted himself the Virgin's champion. In our own day, it is the masses of humble believers who have forced the official recognition of new honours and esteem for "the Queen of Heaven." The cult of the Virgin is undeniably a living and dynamic faith, which has proved its potency in every age of the Church's life.

Protestant Obstinacy

Why then are Protestants so obstinate? What have they got against the blameless Virgin? Why do they dourly turn their backs on so much sweetness and grace, so much comfort and fervent religion?

The answer is threefold. First, they have learned from bitter experience not to attribute sexuality to God; secondly, the Bible is the standard and norm of religion; and thirdly, they believe not in Mary but in Mary's Son.

In the Old Testament times the Mother Goddess was well known. She was Ishtar, Isis, Asherah, Astarte; she was the Queen of Heaven, she was *Mater Magna* — and the prophets opposed her at every turn. So far from uplifting womankind and motherhood, she degraded it, since men were, under her influence, never allowed to think of women in any other than sexual terms. Instead of being persons who have their own sexual role just as men have theirs; instead of being equals and companions, women were relegated to the harem and the temple. This is, by and large, true of the cult of the Virgin, today. Where that cult is dominant, family limitation is forbidden, woman is told that her only role in society is that of mother, and large families of ten and twelve and fifteen children are upheld as models for others to emulate. If a girl seeks an alternative vocation she is offered the convent and here her sex is again emphasized, but in reverse—by constant denial, by elevating chastity into something valid in itself, by marrying her to the Celestial Bridegroom, so that she still becomes a Bride, the so-called Bride of Christ.

Sex Transcended

Protestants do not deny the ideals of purity, both within and without marriage. For them, God transcends sex; we call Him Father as a traditional term, but it is free of all sexuality. He is both Father and Mother—and much more. In His Being, our separate natures, whereby we are each man or woman, are held together in a higher unity and whether as man or woman we turn to Him as the One who understands our deepest needs. And it is where God is so known and loved that men can think of women as persons, as colleagues and companions. It is in Protestant countries that women become architects, doctors, even in some churches, ministers. Nor is this to deny their sex and their role in society and family. We honour motherhood and we honour chastity, but we are not obsessed with either. It is in Christ that there is neither male nor female; not in the Virgin.

Secondly, the Church accepts the Bible as Scripture. As the centuries pass and civilizations come and go, and the material circumstances of mankind alter out of all recognition, the Church must adapt her institutions and her methods of communication to the new age—but not her Gospel. The Good News from God is unchanging and eternal. How then can the Church be sure that what she now preaches is essentially the same as the preaching of the first apostles?

Under the inspiration, as all Christians believe, of the Holy Spirit, the Hebrews set aside certain of their religious writings as those which set the standards of faith and teaching. Under that same inspiration, the early Church did likewise, and the Scriptures of the Old and New Testaments are the standards by which we can measure new teaching, to see whether it is in conflict or in harmony with the norm.

Handmaid or Queen

In those Scriptures, the Virgin Mary is not merely not given the place accorded her by her subsequent cult, but is, in fact, clearly denied it. The picture in the Infancy Narratives in Matthew and Luke is that of a simple, sincere girl, chosen to be mother of Jesus, and she expresses her own role when she says, "Behold, the handmaid of the Lord." There is no "Queen of Heaven" here.

When in later life she presumes on her maternal relationship and requests personal recognition, Jesus asks, "Who are my mother and my brothers?", and answers His own question: "Whoever does the will of God is my brother and sister and mother." Mary is thus expressly told that her physical relationship to Jesus implies nothing in the spiritual sphere. Again when a homely country woman wanted to make the

(*Over*)

Dr. Frost is dean of the Faculty of Divinity, McGill University.

equivalent of our remark, "Your mother must be proud of you," she said: "Blessed is the womb that bore you and the breasts that you sucked." Jesus, however, firmly and strongly denies that this relationship has any significance in the realm of the Gospel: "Blessed rather are those who hear the word of God and keep it!" This incident alone makes nonsense of the prayer "Mary, Mother of God, pray for us!" She is in no closer relationship to the Son of God than the humblest of those who believe in Him.

At the Cross, Mary is as much at a loss to understand what Jesus is doing as any of the disciples. As a good son, Jesus thinks of His mother and provides for her future, but with His death her part in the story is ended. She receives only a fleeting reference in the first chapter of Acts and is not mentioned again either in the rest of the book or the remainder of the New Testament. If her rôle in the Christian Faith were truly what the Mariolatrists today claim it to be, it would be impossible for the *normative scriptures* of the Church so to ignore her. By their silence, the whole Marian cult is condemned as unchristian.

We deny the peculiar doctrines of Christian Science, of Seventh Day Adventism and of Mormonism and the like, on the ground that their teachings are not true to Scripture. If we once let this standard go, Christianity will be fragmented into a thousand aberrations. Scripture is our one defence against the sects—and by that same Scripture the cult of Mary is condemned.

No Co-Redemptrix

The final objection of Protestants to Mariolatry is that it challenges the uniqueness of Christ. We affirm that He is God Himself entered wonderfully into our world for our salvation, and that He died for our sins and rose again into life that we, too, may triumph over death. The Marian cult affirms that Mary was also the result of a miraculous conception, whereby she was born free of the stain of original sin; and she also suffered in this world for all her children; and when she died, her body also ascended to heaven. By many she is already given the title Co-Redemptrix of mankind, and we are told that this recognition is likely soon to be proclaimed officially by the Roman Church.

We sincerely hope not. The New Testament affirms on every page the unique character of Jesus as God Incarnate and Redeemer of the World. "God so loved the world that he gave his only Son that whoever believes in him should not perish but have eternal life." There is no mention of Mary there. "There is one God and there is one mediator, between God and man, the man Christ Jesus." Mary is allowed no place. "For there is no other name under heaven given among men, by which we must be saved," said Peter, and that name is not Mary, but Jesus.

* * * *

The cult of the Virgin Mary is deceptively attractive but in the long run it undermines the true teaching of the Gospel. It may have inspired great art, but honest thinking tells against it. In the Protestant view of Mary, we have a simple and honest girl who was called upon to play a strange and bewildering rôle, and only because she was truly good was she able to sustain it. We all honour her obedience and her piety. She was a good woman and a good mother to her considerable family. But if we need understanding and sympathy, if we need inspiration and courage, if we need forgiveness and grace, we go not to her, who so often could not understand her son, but to Him, "for he himself knew what was in man," says St. John. He also records Peter as saying "Lord, to whom shall we go? You have the words of eternal life." ●

(All quotations from the Revised Standard Version.)

Preying Parsons

By Kenneth Bagnell

EVERY once in a while someone says it. "He's a great pastor. Makes no difference what you are — Baptist, Catholic or Pentecostal — he drops in on everybody; he's real sincere."

Maybe "he" is a bit on the extreme side, but pastors like him in every denomination under the sun, open the lid on a question of the ethics of clergymen. Laymen seldom think about it. Just how "real sincere" is the pastor who preys on another man's parish?

It's hard to draw the line between a minister who is naturally friendly and a man who is frankly interfering.

No one wants to end the right of a minister as a citizen to make friends and visit them. Taxi drivers make new friends. So should ministers.

And certainly nobody wants to say that a Baptist pastor ought not to call on a United Church man lying in hospital, far from home, terribly alone, with no minister of his denomination handy. Or that the Pentecostal preacher can't go near his fellow Kiwanian's front door, simply because he's Anglican.

But there is another kind. He can bluntly start out on an afternoon's visiting with a notebook sprinkled with the names of half another man's congregation. He forgets that the Presbyterian minister is dedicated, skilful, and regular in his calling on Presbyterians.

He can bury the fact that when the Walkers moved from downtown to the suburb the whole family started going to the new United Church there.

He can neatly forget that when Mrs. Nelson died last spring and he conducted the funeral, it wasn't necessarily because he was her minister. But her minister was away for a while, and so he dropped in a few times one week, and the next week, and one day her own minister found out that the Nelsons would rather have "the other minister."

But the people wondered. They wondered if their minister was—"real sincere."

Among ministers no labour laws are written. No work sheets are checked. Slick professionalism is out of place and even harmful. The only rule ought to be embedded in a man himself, who since he tries to be a minister to people, tries even harder to be a Christian toward ministers.

Whether he is a young ordinand on a tiny charge on the Prairies or a powerful preacher in a city pulpit, he knows that somewhere, he draws his own definite line.

And when he does, he finds that respect and restraint aren't far from the life of Christ. And they are priceless when compared with "mere popularity."

A Roman Catholic In The White House?

By A. C. FORREST

WASHINGTON, D.C.

About every fourth year the annual meeting of the Associated Church Press is held in Washington. When this falls prior to a Presidential election it is quite a meeting. This year with a Roman Catholic aspirant for the White House, the American Protestant press is taking a very active interest in pre-election skirmishes.

The ACP has some 150 member papers with a combined circulation of 15 million. Doctrinally the editors are poles apart. Membership includes fundamentalist Baptist papers from the Bible belt, *Christianity Today, The Christian Century,* Unitarian papers, and such official giants with million-plus circulation as *Presbyterian Life* and *Together* (Methodist).

All the larger Canadian church papers belong, plus some smaller ones. THE OBSERVER usually sends a representative to the meeting.

We were close to being shocked by the intense and almost unanimous hostility of the American Church Press to a Roman Catholic President. Even the devotional speaker let it intrude into morning meditations.

Roman Catholic P.M.'s

Of course we Canadians pointed out—if and when we were asked, and sometimes when we weren't—that two of our greatest Prime Ministers had been Roman Catholics, and we didn't think that either took his orders from the Vatican.

Although the ACP is not given to passing resolutions for the guidance of editorial writers it did pass the following with little opposition:

"In view of the possibility of the religion of one or more Presidential candidates becoming an issue in the approaching campaign, members of the ACP are encouraged:

"To urge their readers to keep their sights high during the campaign, neither supporting nor opposing any candidate because of his religious faith as such;

"To raise the 'religious issue' for mature and proper discussion by the voters;

"Where the laws of a church to which a candidate belongs could conceivably be at variance with his civil responsibilities, to convey to readers the candidate's attitudes or opinions where these are a matter of record."

Of course it was a bit tongue in cheek to suggest the *possibility* of religion becoming an issue. It is already a big resounding issue in the USA. And churchmen, Catholic and Protestant, helped make it one. The Wisconsin Primary indicated that Roman Catholics and Protestants would sacrifice other loyalties to vote for their own.

Nixon Questioned

When Vice-President Nixon agreed during the conference to speak to the editors—his office having been reminded that the ACP papers had 30 million readers—he disarmed us by not making a speech but saying he would try and answer any questions. (We were also addressed by Mr. Christian Herter, and a number of Government heads.)

He was asked immediately his opinion about a Roman Catholic in the White House. He replied that no candidate would interject this note into the campaign, and that a President should be chosen on the basis of his qualifications for the job, not because of his religious affiliation.

At the same time if Senator Kennedy ever gets the nomination it is likely to be a dirty election. It is embarrassing to some Protestants to note that some of the most avid anti-Catholics were in days gone by associated with the Klu Klux Klan.

Birth Control

One of the major points of discussion is birth control. Little is said about anti-birth control and other legislation in predominantly Catholic states or the regulations in large Catholic hospitals. These have long irritated Protestants. But the discussion has concentrated on the problems of world population and American aid.

This population issue was interjected into public discussion last November when the Roman Catholic Bishops of the United States said they opposed the use of public funds to promote "artificial birth prevention for economically underdeveloped countries." Protestant leaders jumped right in.

President Eisenhower said in December: "We do not intend to interfere with—the internal affairs of any other government . . . if they want to do something about a very difficult . . . almost explosive issue, that is their business."

Mr. Nixon told us he agreed with the President. Then he went on to speak of the grave problems in underdeveloped countries and the danger that with some economic help the population would just grow even faster and the problem of need and hunger be even greater. "They must develop their own programmes and policies within their own cultures," he said.

"But if they reach a decision that they want to limit population growth at a certain point and come to us for assistance, we should give it to them."

Tricky Dickie?

Mr. Nixon's answer to us made headlines in New York papers.

An editorial in the *New York Times* said: "Nixon in taking his stand last week, evidently reasoned that it would do him more good with the Protestant majority than harm with the Catholic minority." He got no marks for sincerity.

We could not escape the conviction that he was trying to give an honest answer, although we hadn't forgotten the Canadian popular estimate of him or the Democratic nickname of Tricky Dickie. The Protestant-Catholic issue has become so intense that every such statement is examined for religious bias and calculation from the *N.Y. Times* down.

He handled six blunt questions with skill. There wasn't a two-dollar word, not a fuzzy sentence, or a fancy phrase. We happened to sit with Mr. Harold Trinier of *The Canadian Baptist* right across the table from the Vice-President, and realized for the first time that he is one of those persons with a warmth of personality never caught by television or film. The man has charm, and reminds one of the nice young man next door, who wraps his garbage, keeps his place neat, helps

(*Continued on page* 24)

An experiment started 60 years ago laid the foundation for a unique Canadian institution that put . . .

Education in the Bunkhouse

By RENE SAUNDERS

A DIGNIFIED and unassuming old residence on Toronto's Sherbourne Street carries the rather astonishing name, "Frontier College." It's the headquarters of a remarkable enterprise, although there's not a classroom or a student on the premises.

Dominating the lower floor and the working offices is an enormous map of Canada, across which marches a little army of "campaign flags" each marking the site of a work camp. Draped nonchalantly across one corner is the highly prized Beaverskin Award (a perfect beaver pelt). The college is one of the three national organizations to receive this award, denoting outstanding leadership in citizenship education.

Every spring the call goes out across the campuses of the nation for "students, male, weighing 160 lbs. or more, preferably above sophomore year, to try out for a teaching job with Frontier College." About 100 answer the call, annually.

It was started as a unique experiment some 60 years ago by a gentle and scholarly maritimer, Alfred Fitzpatrick. Graduating from Queen's in 1896, he was sent by the American Presbyterian Church to a field assignment—a lumbering camp in the dense forests of Canada's west coast. Here he hoped to find the trail of a brother who had vanished into one of these camps years before.

Grim and barren life

Fitzpatrick found life grim and barren for the men who were clearing this land at the turn of the century. He subsequently found his brother, and in time returned to a pastoral charge in the white pine country around Georgian Bay. But he continued to be haunted by the bleakness and desolation in the lives of such men.

In 1902, he began visiting work camps in his own area. In a short time he was joined by a local teacher, Angus Gray, who started collecting and distributing reading matter for the camps. Thus was formed the original "Reading Camp Association," later changed to Frontier College in 1913.

Many couldn't read

A challenge was presented to Angus Gray, when it was found that many of the men couldn't read. He decided to resign his teaching post and take a job with the men—working with them by day for the privilege of teaching them at night.

Fitzpatrick quickly recognized the wisdom in this pattern, adopting it as the rule and cornerstone of his developing "college of the frontier." Any possible antagonism of the labourer to the "educated" man was spiked when it was seen he could hold his own on the job with the other men. The labourer-teacher then set about to adjust his programme of teaching to the peculiar needs of his work gang. This is still the rule, and the challenge to the L/T.

One of the biggest hurdles the labourer-teacher must overcome is the belief on the part of his working colleagues that he is a spy or a plant for the company. Many immigrant workers who have a history of exploitation find it hard to believe that an educated man willingly would work among and take an interest in them! These camps have been said to be the greatest deterrent to communism in Canada.

A crusading spirit drove Fitzpatrick to approach the owners and operators of the work camps for financial assistance in this teaching programme. At first there was doubt that "a college boy" would pull his weight with a work gang. To undermine this point of resistance, a rigid programme of selection was set up each spring when Fitzpatrick systematically chose his annual crop of L/Ts from college students who were looking for between-term employment.

They would work the same long hard hours as the men on the gang, and would be paid the going rate of pay. Every night they would be expected to set up a "classroom" under whatever primitive conditions might exist in the area. With the aids and helps sent them from college headquarters, they would give back to these men some of the educational benefits they were receiving.

Legend schoolmarm

In 1903, a tall raw-boned school teacher named Edmund Bradwin walked 16 miles to his first assignment in a lumber camp near Parry Sound. He proceeded to become a living embodiment of the principle upon which the college was founded. He, in fact, became a sort of legend along the frontier until his death in 1954.

For three decades he shared the field duties, as well as the administration of the developing college, with Fitzpatrick until the latter's death in 1935. He personified the successful labourer/-teacher. In the early days he would walk from camp to camp in pouring rain or blazing sun, sleep on a bench or on the floor, and eat with his hands from the stew-pot. He could even hold his own with the men when, in a waggish mood, they might feel impelled to rough up the "schoolmarm."

Bradwin had just completed one year of college when he joined the Reading Camp Association. In spite of his increasing devotion to the needs of the expanding college, he earned by correspondence, his BA and MA, and after

A simple marker and an unassuming entrance to one of Canada's most unique institutions.

A labourer-teacher (right) with an evening class outside a work camp bunkhouse.

10 years of stringent saving for the $1,000 necessary to publish his thesis, *The Bunkhouse Man,* he achieved his PhD at Columbia University. He thus set for his teachers the high academic standards which still prevail.

The challenge and terms

He conducted his own personal recruitment drive on campuses every spring, and today his challenge still brings three students for every job going. "They hang from the chandeliers around here," says Bradwin's successor, Principal Eric Robinson, 35, McGill graduate who spent several seasons with the college and was chosen by Dr. Bradwin to succeed him.

Once the candidate is selected, he is given a short intensive course at the Sherbourne Street headquarters. He is advised he will be given all possible assistance in the form of text-books and other helps, and will be kept in touch constantly by newsletters with both the Toronto personnel and the other boys in the field. He is also warned this is not to be a gay outdoor adventure! He is told he may find himself doing the toughest, lowest paid job in the outfit, along with side orders of black flies, mosquitoes, dirt, and bad food. When night comes, his bedroll may look a lot more inviting than the prospect of setting up a classroom and bidding for the attention of a group of tired men. But this is the challenge, and those are the terms.

Dr. Bradwin's credo was that the "frontier always has been and always will be part of our precious heritage . . . in the cities you may be big noises, but the REAL test of your manhood is —are you big enough, humble enough, to take your college education and culture to men on the frontier—in the one form they can most readily assimilate it — at the end of a pike pole, tamping rod, or mucking machine? If not, you're not a leader, and you never will be . . . you're a hollow shell with a sheepskin!"

That there are men who can meet this challenge is evident in the list of former labourer/teachers who are now internationally famous. Invariably these men recall their meeting with Dr. Bradwin as one of the really high points in their lives.

World-famous baby authority, Dr. Benjamin Spock of Philadelphia, was a 6′ 4″ "gandy-dancer" on Joe Contini's extra gang No. 2 in 1926, shovelling gravel 10 hours a day to keep the railroad track from disappearing altogether into the Manitoba muskeg. At night he taught basic English to 40 of his sun-baked colleagues.

A pair every week

Upon returning to Yale, his classmate (now Protestant Episcopal Bishop Anson Phelps Stokes, Jr., of Massachusetts) was so infected by his experiences, he immediately applied to Dr. Bradwin for the following summer. Stokes was sent to the Backus Brooks Construction gang near Fort William, Ont., where he wore out a pair of heavy work gloves every week carrying lumber and shovelling mud. "It was a glorious summer," he recalls, "and I am most grateful. I felt I came close to the real men who were building Canada into the great nation it was to become." One of his "boys" was later able to take entrance examinations to Queen's University, Kingston, through Stokes' intercession with Dr. Bradwin.

"In one 15-minute conversation with Dr. Bradwin," says another former L/T, "he so instilled in me a vision of Canada and its backbone, the working man, that no matter how tired I was that summer, I taught as if inspired!"

The Rev. George Morrison of the United Church's Home Mission Board spent the summer of 1935 as a member of Premier Bennett's "20-cent a day boys" with a construction gang near the present Chalk River development. He particularly recalls the outstanding impression Dr. Bradwin made upon him.

Many outstanding names

The list of former Frontier College labourer-teachers includes such names as Ken McTaggart, a top reporter for the *Toronto Telegram*; Dr. Roy Mustard, a leading ear, nose and throat specialist; Hon. Sherwood Lett, Chief Justice of British Columbia's supreme court; Escott Reid, Canadian ambassador to Germany; Dr. J. R. Mutchmor of the United Church's Board of Evangelism and Social Service; Dr. A. J. Wilson, former OBSERVER editor; and Doris Lussier, the famous "uncle" in television's Plouffe family.

Dr. R. F. Farquharson, who became chief of Toronto University's faculty of medicine, best sums up the experiences and benefits a man might receive. "After that season with Frontier, getting to the head of the faculty was easy," he said.

Present day statistics show that an annual federal grant of about $17,000 constitutes one-third of the needed $50,000 budget required to service the camps, spread across a 4,000-mile "campus." The other two-thirds must be raised by private means and from corporations. Such groups as Toronto Eglinton Rotary Club have adopted Frontier College as one of their projects.

(*Continued on page 24*)

How One Town Dramatized Study

By THOMAS LYDON

Miss Florence McNair points out Angola on a map of Africa

IN the six United Churches in Burlington, a great wave of enthusiasm has swept over the women's missionary groups, in their study of "Africa Disturbed." The plight of human beings in the world's second largest continent has captured their hearts.

Burlington, on the shores of Lake Ontario, is Canada's largest town, covering an area of 99 square miles. The United Churches in this sprawling area find themselves separated into two presbyteries, Halton and Hamilton. Both have held family days with an African theme, at which well-known WMS women were invited to speak.

Children Thrilled

A highlight of the Halton day was the special appeal to the children. They were fascinated and thrilled when some were chosen from the audience and slung up on the back of an adult, to illustrate how an African mother carries her child.

In Hamilton, there was a display of all aids: picture maps, film strips and tape recordings. In addition, posters were borrowed from the Board of Information and Stewardship, and leaflets were placed in the pews.

One of the Woman's Missionary Society groups invited two prominent Hamilton women, Miss Florence McNair and Mrs. Ina Schnell, to dramatize the opening meeting.

And dramatize it they did, very successfully! Mrs. Schnell put up a large, colourful map of Africa, and promptly added a few more markings; "keeping up with the news" she called it.

This set Miss McNair thinking aloud of all the other groups — women, children, young people and even the men, of the United Church, who are keeping Africa foremost in their thoughts.

"But we're not the only church studying Africa," protested Mrs. Schnell.

"True," answered Miss McNair, "most Protestant churches in Canada and all across the USA are concerned. Why, millions are thinking of Africa this year."

"Wouldn't you like to go to Africa?" asked Mrs. Schnell.

Miss McNair wistfully agreed that she would, but added "It's so far away."

Then Mrs. Schnell told Miss McNair the group wanted her to board an imaginary jet to whisk her there in no time at all. She could travel about and send back articles on phases of African life that would be interesting to the group.

So the record player was started, giving forth dramatic African drum music, and a miniature-scale African village was brought out. This was fashioned by one of the members from the description given in "African Manhunt" and contained huts, a chapel and a men's "palaver" (community) hut.

Then the reports began coming in.

This was interesting, entertaining, and not a little ingenious. It started the imagination working: seeing millions of fellowmen, half clad, ill-fed and dejected.

It started an outpouring of Christian love that made those present resolve to join millions of others in studying, thinking and praying about Africa.

The trip, which took Florence McNair from Cape Town up to the Sahara, lasted a little less than one hour. She sent back vivid reports of the conditions she encountered, and relayed the advice and thoughts of missionaries she met.

Many other interesting ways of learning more about Africa are being tried by groups; newspaper clippings, magazine articles, radio talks and television documentaries. In all these are to be found new aspects of African life, new problems, in a "new" continent.

One group promoted a panel discussion, with a moderator and four panelists. A question and answer period was allowed, and it helped swing along good informative discussion.

Another group held visual devotions around Christmastime, and used an African doll in the Nativity scene.

Of course, films are a powerful supplement to any discussion or study. "I'll Sing, Not Cry" has been seen by two groups, and arrangements have been made for more showings.

Other films have been shown, such as "New Faces of Africa." Visiting missionaries or prayer partners on furlough have added interest to their talks, by the use of coloured slides.

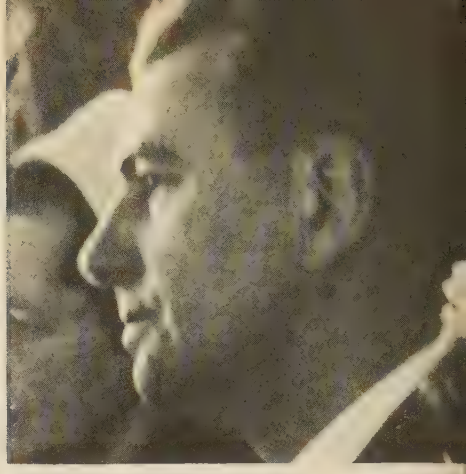
Canned Music Popular

Tape recordings have proved very popular—indeed, intriguing. One group played a recording of a special hymn, sung by native Angolans in their Umbundu tongue. Conversations between Africans, in their own language, can be absorbing—and humorous.

According to Dr. Emory Ross, all areas of the west African continent have one thing in common—they're disturbed. And Florence McNair had this to say to the Burlington group about the part of Christianity in this disturbance: "If there has been one revolutionary concept, more persuasive and dynamic than any other in the initial break-up of Africa's strong, communal society, it is the Christian religious emphasis on the power and responsibility of the individual. This has been brought, not only by Christian churches and missionaries but by the forces this concept produced in the west. It gives new hope for the individual African, always bound in and encircled by his communal tribal culture. Christianity provides the spiritual basis for all the creative changes that are coming in Africa." ●

What you believe

and what you do



I am like you: I've been going to my chu

They do what you would do if you were there

'What do they do with the money I put in the M and M Fund envelope?' They invest it in the good things that Christian people believe in.
Part of it goes to 1,500 congregations across Canada who otherwise would not enjoy the leadership and fellowship of their church; to the 80 *new* congregations that will be formed this year in Canada–to help build church halls, churches, manses. The young, the old, the sick, the lonely, the just-arrived, the underprivileged–their lives take on new meaning because the money you put in the M and M Fund envelope helps to buy a future, a restored dignity, medical care, fellowship, a welcome, a new lease on life.

The money is invested in the future of Canada because The United Church directs and maintains 20 schools and colleges, 62 Indian missions and schools, 15 homes for girls, women and children.

The money is invested in the future of the world because The United Church sends ministers, and others skilled in medicine, in education, in agriculture, to seven different countries to work with the churches that already exist in those countries.

What do they do with the money you put in the M and M Fund envelope? They do what you would do if you were there.

d long time. I get more out of it than I give to it. Our minister is a valued friend and spokesman for me and for what I really believe. Every Sunday he reminds me of all the good things that are often forgotten during the week.

I am like you: I know many of the people who are in church Sundays. We have many things in common. This is comforting. The ones I know best – well, in the church is an atmosphere, like background music for our friendship. We may not talk much about it, but it is there.

I am like you: When I sit in my favourite place in church, I reach out – mentally – for the relationship between myself and my church. I am proud, astonished and grateful for the Church of Jesus Christ. I am proud because so much that is good in our way of living is Christian. I am astonished because my church can have such a profound influence on the way families' lives are changed, improved. I am grateful because my church has done something quiet and indescribable for me.

I am like you: I assume 'somebody else' will keep the church going, particularly in the summer months. And when I say that to myself, I realise there is no 'somebody else'; I am that somebody. So I resolve to 'do better.'

I am very much like you: I like to pretend that, in the relationship between myself and my church, money is the last consideration. I know it's wrong to pretend this. I am full of good intentions.

I am like you: There are certain things that I believe in actively. And I do something about these beliefs. There are certain things that I believe in passively. I don't do much about my passive beliefs. But I know I should.

I am like you: I search within for the human and social values and I want my church to express these values for me. I pretend that the expression of these values can be done without money. I don't like to be asked for money. I think I give enough yet, all the time, deep down, I know I could give more. All the time, I know I am not giving enough.

I am like you: I believe wholeheartedly in the spiritual, social and educational objectives of The United Church of Canada; yet I don't give enough to make them real.

To keep The United Church of Canada growing and active requires the initiative of conscientious men and women who – through regular givings to the Missionary and Maintenance Fund – will make sure their church reaches its 1960 objective of $10,000,000.

Do this every Sunday morning

1 *Take that Sunday's duplex envelope from the box. Think about how important your regular givings are to your own church. Think about the strength and growth of The United Church of Canada.*

2 *You give regularly for local maintenance and you see the results of your giving when you walk into your church Sunday morning. Your money helps to bring together and keep together families of your faith and convictions – and your own family.*

3 *You give regularly to the Missionary and Maintenance Fund and find the results of your giving in the spiritual, social and educational leadership given to your world by your church – The United Church of Canada.*

Give generously – give regularly

THE MISSIONARY AND MAINTENANCE FUND

The action fund of an active and growing church

1960 objective – $10,000,000.00

THE UNITED CHURCH OF CANADA

The Question Box

Q. What do you think of Sunday School picnics with races and ball games on Sunday afternoon?

A. Not much. We do not pass judgment on our fellows (and don't expect them to condemn us) for having family picnics, watching TV, sports, swimming or other things which the individual finds compatible with his observance of the Lord's Day. But we object to organizing activities in which some good members cannot conscientiously take part. It is a form of coercion we don't like. Our mail indicates that there are a lot of broadminded Sunday School people who think this shows bad judgment and poor taste. What's Saturday afternoon for anyway?

Q. Is it advisable for the same person to be a member of both the Session and the Committee of Stewards?

A. Some liaison is advisable. But unless a congregation is very short on manpower, we think it best for men not to serve as both elders and stewards.

Q. Where do the responsibilities of a Trustee Board end and those of stewards begin in respect to property of a local United Church?

A. This is a complex matter and may be affected by provincial law (Newfoundland) and by the pre-union constitution of a pastoral charge. We suggest a careful study of the appropriate sections of the *Manual*, but if there is any confusion or disagreement, a query directed to Dr. E. E. Long, secretary of the General Council, will bring a specific answer to any particular problem. (Dr. Long, incidentally, is prepared to answer any questions involving interpretation of the *Manual*. In the Q.B. we prefer to deal with questions of general interest, and let the secretary handle the specific local problems.)

Q. Our pastoral relations committee was instructed to extend a call to a minister in "the prime of life." What's that, 35 to 45?

A. From 25 to 75.

Q. Part of the task of the Woman's Association is to have "general oversight of the furnishings of the manse or parsonage." Does this include such redecoration as interior painting, papering, etc.?

A. Yes — general oversight. But there is no law against letting the minister's wife pick out her own paint and paper.

Q. The majority of our congregation believes we have a very remarkable minister. But one elder insists on making things as difficult as possible for him. It makes no difference what is brought up, this elder is against it, using every opportunity to embarrass our minister. What can we do?

A. If we may judge by our mail, we suspect that many congregations have an elder like this. They write us letters telling us they don't like THE OBSERVER, either. Some of these cranky persons should be tolerated; some would profit by a public rebuke from their fellow members; others need to be taken aside and spoken to by a wise person. But it is amazing what a minister can put up with, if he is assured that the majority of his people are loyal to him. You can demonstrate your loyalty in many ways.

Q. Can adults, or children of proper age, be received into full communion in The United Church of Canada by a lay supply?

A. The secretary of the General Council Dr. E. E. Long says: "No—except on remote Indian reserves, where a special arrangement is made. Actually, reception into full membership is by action of the Session, of which a minister would be the chairman."

Now in Ontario:

IF YOU DON'T DRINK

...pay less for your auto insurance!

Abstainers' Insurance Company is the one insurance company in Canada that issues policies *only* to non-drinkers.

Premiums are lower because alcoholic beverages are an important contributing cause of automobile accidents. Insurance companies must pay for these accidents from the premiums of *all* motorists, drinkers and non-drinkers alike... and the premium rates are set accordingly.

If you qualify
MAIL THIS COUPON
No obligation

17-6

Please send full information on Auto Insurance for total abstainers.

A5

Name.....
Address.....
.....
Age.....Occupation.....
Make and Year of Car.....
Used for Pleasure or Business.....
Age and Sex of All Drivers.....
.....
My Present Insurance Expires.....

ABSTAINERS' INSURANCE COMPANY
24 Peel Street, Box 444, Simcoe, Ontario

*IMMEDIATE services of established independent adjustors available to policyholders motoring anywhere in Canada or the U.S.A.

• Fuzz of Faith

Ad Lib

By J. A. DAVIDSON

THE heroine of Patrick White's fine Australian novel, *Voss,* is a young woman, Laura Trevelyan, who, despite a very sheltered upbringing, rejects in her late adolescence the Christian religion in which she has been so delicately nurtured. She declares herself to be a "rationalist." The author says of Laura, "she was suffocated by the fuzz of faith."

". . . suffocated by the fuzz of faith." I'm not quite certain what the expression really means, but it does make me a little uncomfortable. It seems to suggest a dull, dry, lifeless something that comes out of religious practice. It hints at all those vapid little pieties and inconsequential little respectabilities which are so often suffocating to the sensitive soul.

I wonder how many sensitive people have suffered from the "fuzz of faith." I suspect that it is the fuzz thrown off by so much of our religious practice that keeps many of the finest people in our society from the Church rather than any intellectual difficulties they may have. Perhaps the fuzz is, in the long run, more menacing to our religion than the alleged hypocrisy and sentimentalism and allied vices which critics today attribute to the Church and its people.

The modern Church, by and large, seems reluctant to recognize that faith often does throw off a suffocating fuzz in its institutional expressions. And the Church is generally very touchy about such things. Many of us, through a twisted and sentimental loyalty to the Church, often find ourselves defending things that deep down in our hearts we know to be quite indefensible. And we make the mistake of assuming that to criticize the fuzz and to advocate that it be cleared away is to attack the Church at its heart.

We often are merely pettily censorious when we think we are making a Christian witness in the world. We need to be reminded, in the words of the London psychiatrist, J. A. Hadfield, that much of what we are pleased to call righteous indignation is "mere intolerance born of moral conceit." And let us be realistic and recognize that with respect to moral issues of public concern the Church when it is right about them (and most of the time it is right) is often right in all the wrong ways.

My general impression (I hope I am wrong about this) is that we ministers are generally much stuffier in our dealings with people than we need to be. We chuck our pious pomposities at the outsider — and then assume that he is morally guilty because he does not respond to them enthusiastically. Yes, we who have positions of leadership in the Church must confess that we throw out a good lot of fuzz.

The Church must have a well-developed and well-maintained sense of discrimination about the various facets of its life. It must have the commonsense to see that much of the fuzz which is exuded as the ecclesiastical machinery grinds is indeed quite suffocating. As Stephen Neill said in his recent book, *A Genuinely Human Existence,* "Harsh and even violent criticism is fully compatible with loyalty to the Church in its true nature and to the eternal truths for which it stands."

Prudence in Parsonage

By JEAN SHILTON

FOR a time THE OBSERVER carried a list of daily Bible readings. In one issue there was an obvious error in the listings. The error was pointed out to the editorial staff by only one reader. I am told that if a large daily newspaper makes an error in its regular chess or bridge columns an avalanche of protests is poured upon the offending editor.

This appears to be evidence that we are not a Bible-reading church. Or it may prove that we are so busy reading our Bibles that we haven't time to read THE OBSERVER. However, if we are a Bible-reading church we are different from our Christian brethren all over the world.

I have been reading a preliminary report on a study being undertaken by the United Bible Societies. The study is being directed by the Rev. E. H. Robertson, an English Baptist known for scholastic and administrative achievements. It is entitled "The Place and Use of the Bible in the Living Situation of the Churches"; and its purpose is "to discover how this generation can hear what God has to say to it through the Bible."

• Using The Bible

The study has three objectives: to discover what the present situation is; to assess it and describe effective methods of Bible use; and finally to stimulate effective Bible use.

Material has been sought in many countries including the U.S.A., Indonesia, Finland, Norway, Holland, Scotland, Germany, Brazil, France and England. Already Mr. Robertson is prepared to say that the Bible is not a well-read book today and that the real enemy of effective use of the Bible is formal use.

In every country the familiar attitude to the Bible among church-goers and non-church-goers alike is "reverence without use." Among church-goers it is rare to find as many as 40% reading their Bibles regularly. In spite of a revived interest in the Bible, examples of effective Bible use are hard to find.

There are in the report some hints as to why Christians do not use their Bibles more. It may be related to standards of education and temperament. Perhaps the Bible has no meaning to the average reader without interpretation and help. Perhaps a crisis is necessary before people will read the Bible with enough urgency to make the study vital.

I have another suggestion to add. We reverence the Bible and even accept its authority, but we are prepared to let the experts—the preachers and the writers —do the digging. We depend upon experts in the fields of medicine, psychology, nutrition, consumer problems, politics, and so, too, we let the religious expert be our guide in matters of Biblical knowledge.

It will be many months before Mr. Robertson's final report is ready. When it is, it will be a document of first

Rev. J. A. Davidson

Mrs. J. Shilton

Mrs. H. MacDonald

Rev. H. G. Forster

• Covehead Tea • Observance Needed

importance to every church. In the meantime, we might perhaps let him know that listing daily readings in the church paper appears to be one more way of not stimulating effective use of the Bible.

Church in the Wildwood

By HELEN MacDONALD

IF you are one of the thousands of tourists who plan to visit Prince Edward Island National Park this year, it's likely that you will hear of the "Little Church In The Wildwood." With some searching you'll find it at nearby Covehead, in a secluded spot, set in a grove of maples. As you approach the door, a plaque on the church reads, "St. James United, the first established Presbyterian church on P.E.I., 1806."

Today, historic St. James United Church is in the midst of a busy tourist colony bordering on the National Park. Each Sunday in summer, cottagers and tourists, along with the regular members of the congregation, gather in this quaint little church with its red upholstered pews and high gothic windows framing leafy maples. Anglicans, Presbyterians, Baptists, United Church folk and others make this church their own during their holiday visit.

Big city folk are sometimes surprised by the friendliness and informality of this little country church. If you haven't a hymn book, don't be surprised if the minister steps down from the pulpit and loans you his own. It might even be one of the hymn books given to St. James many years ago by Alexander MacDonald who was a regular worshipper here at the turn of the last century. You may recall that Alexander MacDonald was an associate of John D. Rockefeller and built a palatial summer home here called Dalvay-By-The-Sea. It is now the island's leading summer hotel and many of its guests carry on the tradition of worshipping at nearby St. James.

Covehead Church Tea is definitely one of the social highlights of "the island" summer season. The proceeds also help to pay for the upkeep of the manse and church. On a mid-July day then, in this lovely little country churchyard, friends, neighbours and summer visitors converge and sit down at snowy white tables which are spread out under leafy maples and scented firs. They come to enjoy the turkey supper with all the trimmings, but more importantly to catch up on old friendships and "i s l a n d" news since their last get-together a year ago at "The Covehead Tea."

One dear old soul remembers 85 years ago when she was a child and was taken to the Covehead Tea. She's been attending them ever since. Now the Covehead Church Tea has become one of those island institutions.

He is Able

By HARVEY G. FORSTER

THE great throngs which crowded the churches on Easter Sunday were moved by their desire to pay tribute to Jesus Christ. They manifested the need of man to escape from routine pressures and duties.

At the same time their presence lays upon the church the inescapable task of presenting a *full gospel.* Through the messages of the World Council of Churches, Pentecost is receiving some attention. Unfortunately Ascension Day (this year on May 26) is largely ignored.

The Ascension cannot be explained; it cannot be described in satisfactory language. The disciples, strict monotheists that they were, could find no place for their resurrected Lord, except on the same throne with God. A crucified Christ has the power of a love which goes to the death for the loveless. A resurrected Christ has power over death. Only an ascended Christ has all power. He is able, for He is Lord of all.

The present age is always evil. The world is not growing better despite humanitarian impulses and technological advances. Man's pride, his lust for power, his desire to be god—these manifestations of evil require more than man's efforts. His efforts to overcome his pride increase his pride. There is no hope for him; he cannot will his own good!

At Calvary, God entered the arena of man's hopelessness. The forces of evil were met and put to flight. The Ascension is the guarantee of the victory.

The victory is veiled from human eyes, except to those who through repentance, develop a faith. To these repentant believing souls is given the assurance that the victory has been won, that God has broken the power of evil. They wait expectantly for the manifestation of that victory.

They wait expectantly, but not inactively. They know the victory is not their own contriving, that they cannot usher in the kingdom. But they have their orders. They are to be witnesses and servants. The hungry, the naked, the sick are to be ministered to. They are to be the voice of the voiceless, the champion of the earth's dispossessed. Being assured of a heavenly home, they seek to make the earthly home more worthy of those for whom the heavenly home has been prepared. Because they are not responsible for the success of their efforts, they are never driven to despair, never retreat, never grow weary. By their obedience they witness that He is Lord of this world.

The world had its beginning by a creative act of God. It will have its ending by another creative act of God. The Ascended Lord at the right hand of God is related to this creative act. Jesus the beginning, is also the end. This world will pass away. This holy mystery is veiled from our eyes but we know that His kingly rule will in some manner break in on us in open glory.

Of the time and nature of that manifestation, we have no knowledge. Nor do we wish to know. It is not our business. The Christian is not afraid because he knows that the Lord of the future is a merciful, compassionate God who has regard for those who are of a contrite heart. So he prays, "Amen, come Lord Jesus!" But like a watchful servant he

(*Over*)

is constantly in preparation for his Lord's return.

A proper observance of Ascension Day would free the Church from a panicky concern for intermediate principles, from an idolizing of contemporary sanctities, from a deadly conservatism, and from inane trivialities. At any rate, it would prevent Christians repeating too glibly that addition to the Lord's prayer which states "Thine is the kingdom and the power and the glory."

WASHINGTON

(*Continued from page* 13)

his wife with the dishes, plays with his children, ushers in church and excels in his job.

Mr. Nixon lost no votes that day. One chic and charming wife of a Southern Baptist editor gushed to a friend, "Ah'm going to vote for him. He held my hand twice." And another elderly woman's editor of a missionary magazine told us, "I just thank God we've got such good men in our government."

The Mistake

It is a mistake to underestimate Roman ambitions, or overlook the history of the Roman Church. But it is also a mistake to fail to discriminate between Rome and Rome. There are parts of the Roman world as backward as the days before Luther, and other parts where the infallibility of the Pope is treated as a myth and Vatican leadership taken lightly.

The most significant thing in our time is the frank discussion going on quietly in many high places between Protestants and Catholics. The Roman Church is not going to repudiate its doctrines, but it will reinterpret them quietly and slowly. Birth control is being reinterpreted, now.

It is right to hope and pray for a reformation in Rome. But Protestants resent it when their people are denied their rights and liberties in Catholic dominated parts of the world. We assume that Catholics harden their opposition when they feel themselves treated unfairly, or when an able son is denied the opportunity to reach the highest democratically elected position on earth, because of his faith.

It would encourage the liberal Roman Catholic wing to have a son elected to the White House by an electorate, two-thirds of which is Protestant. And it would be a good thing for reformed Christianity to have a Roman Catholic in a responsible position where he may have to choose publicly between Roman dogma and truth. ●

FRONTIER COLLEGE

(*Continued from page* 15)

An estimated 70,000 workers have been taught to read and write and figure at the elementary level over the years. Those wishing more specialized training have been helped by a curriculum which has included literature, vocational maths, French, when requested, as well as an opportunity through discussion groups to enlarge understanding of this country's past history, its present position and its possible future. Paradoxically, some of the most remote camps produce the best discussion groups and debates.

"They'll debate about anything to break the monotony," said one of last season's labourer/teachers. "Some of the subjects the boys take on and the heat of their arguments could serve as a model for university debating groups." Such a group develops strong individual views, and a newspaper report on juvenile delinquency, a major baseball league's chances of winning the pennant, or the role of woman in today's society . . . can become an election year issue.

As we talked with returning labourer/-teachers we found the highest praise for the assistance they had had from the college staff in Toronto. Each had earned from $500 to $700 for the summer's work, and had had a peculiarly unique experience with his working group.

Bob Ferrie, second year medical student, University of Toronto, shared eight-hour shifts with the men at Pickle Crow Mines in BC. The mine shaft was so deep, and the heat so intense the men had to work four hours and rest four. Following the appearance at the camp of a beat-up textbook on geology, Bob's class developed such an abiding passion for the subject, he was later obliged to arrange for several of the group to enrol in geology classes in Vancouver.

On railway gang

Patrick Arnoldi, general arts, University of Toronto, worked his way with a railway gang from New Brunswick into Quebec. His knowledge of French was his most helpful asset in this predominantly French-Canadian group. His only fear for another year with the college was that he might not be able to go back to these men whom he learned to admire. His most successful classroom subjects were pure French, mathematics, and National Film Board documentaries.

The materials for summer use are sorted and packed in a back room at the Frontier College headquarters. From the Toronto offices come also the weekly newsletters, sent out by Miss Jessie Lucas, who has been college secretary since receiving her BA from U of T in 1920. Assisting Principal Robinson is K. L. MacTavish, director of instructors, who holds the fort while Mr. Robinson pursues his next degree in summer courses at McGill University.

A project particularly dear to the heart of Principal Robinson is an expanded teaching programme for winter work camps. In a recent supplement of Frontier's annual report it was stated, with rejoicing, that 14 instructors from various parts of the country had been recruited for the first three months of this programme.

Labour and management alike have acquired a deep respect for the "college boys" who have proved they can do a man's work with the gang by day . . . while making a free gift of their own education to the gang by night. The best students each year are advised to keep in touch with Frontier, are offered aid in getting into trade schools and extension courses, or in having further study mapped out for them.

Dr. Bradwin's own words are a fitting conclusion: "I believe that if bright young fellows from Canadian and American colleges can trade their formal education for some of the backwoodsmen's hard-knock learning, the whole continent will be the richer for it." ●

NOOSKIMIASK

(*Continued from page* 10)

Dr. Watt estimated it would bring in at least $20,000 for his renovation programme.

When he's not busy with building plans, medical work or church activities, Dr. Watt likes to get out his hunting rifle or fishing rod and head off to the woods. My first meal with the Watt family was caribou steak. He had shot the animal the previous week. And he had pictures of some nice looking salmon he had reeled in.

"There's really nothing special about our work here, although it is fascinating," Dr. Watt told me.

His interest in church hospitals started when his brother, Arthur, spent a summer with Dr. Darby at Bella Bella. He's now on the staff of Beck Memorial Sanatorium, near London, Ont. Two other brothers, Bob and George, followed their father into the United Church ministry.

According to Dr. Watt, the major difference between church hospitals and others is in their personnel. "Any hospital has Bibles in bedside tables," he

(*Continued on page* 33)

By EDWARD CRAGG

Two Sides of the Penny

THE first three Beatitudes present the sharpest contrast to the accepted standards of our world; nd of these the second sounds most trangely in our ears. The word blessed", meaning "O the happiness f!", seems as remote as possible from those who mourn."

So we are reminded that the standards or Christian living are in fact very ifferent from those of our twentieth entury. People who practise the Beatitudes will always be a minority in ur kind of world. But they will be a inority on the side of God.

Who are those who mourn?

We may be sure that Jesus, who wept t the grave of his friend Lazarus, was ere thinking of all who sigh for

". . . the touch of a vanished hand,
And the sound of a voice that is still"!

However, the full sweep of the second Beatitude extends much farther than his. It includes those who mourn for hemselves and their own unworthy eeds. It comprises also those who orrow for the sins of others, sharing hus in the ministry of him who took n himself the sins of the whole world.

Parents who mourn for children who rift with drifting companions—friends ho can only stand by while someone ney love makes the wrong choice—hristians who see members of their ircle becoming increasingly worldly—nese, and many more, Jesus must have ad in mind. He himself mourned over the multitudes who were as sheep not having a shepherd, and wept over Jerusalem.

Finally, those who mourn must include all who bear on their own hearts the burdens laid upon others by ill-health or ill-fortune. How many such there are! Christians persecuted for their faith in many parts of the world—sometimes, alas, by fellow-Christians. Parents and children whose lives are shadowed by the spectre of famine. Refugees who continue to flee across frontiers both in Europe and the far East.

In such a world, who can stand outside the circle of the mourners?

Dostoevsky once said that civilization only increases man's capacity for the pain that grows out of sympathy; and he added that for himself he wished he might be as an insect in order to escape from this burden. But a Christian should rather take his stand with John Woolman, the American Quaker, who wrote, "I felt the depth and extent of the misery of my fellow-creatures separated from Divine harmony, and it was greater than I could bear, and I was crushed under it."

What can bring comfort to those who thus know themselves involved in all the far-flung troubles of our world? Here is one answer, given by a leader of American Protestantism: "What is comfort? Is it not deep understanding and sympathy? Two or more find in

(*Continued on page* 33)

THE MUSIC MAKERS' CORNER

TWO tiny tots toddled along Tonning Street. Carefree, they turned the orner and found themselves in Spar-ow's Nest park, then wandered down ighthouse Score to the beach. There ney built a castle in the sand and fell sleep beside it. I don't know who found iem but they were taken home in the de-car of a policeman's motor-cycle. ennie had a tag around her neck with er name and address, and her cousin ent along, too. They saw each other nly once a year and for that week they ere inseparable. Each summer they andered along the seashore looking for ncy shells. Once they went into the arish church on the way home because ney heard organ music inside, but they didn't know it was dear old Dr. Harris practising. He lifted them up on the bench beside him and played some rather gay tunes for them. You don't know much about Cuthbert Harris. He died years ago. He wrote a piece which many of you play for Grade VIII piano exam called "Introduction and fugato"; not a fancy title but a beautiful piece. Perhaps that was one of the pieces he played for us that day. One year we both became 13 and separated. Now we live a long way apart. What a queer, mysterious age is 13. We can't get ourselves lost any more. Perhaps the policeman who took us home is retired and lives in a rose-covered cottage in Suffolk.

Fred. J. Howard

SHOW THIS FINE FILM TO YOUR CHURCH GROUP

FREE! Here is "FRANCESCA", a warm-hearted, moving 27-minute film showing problems facing typical destitute, unwanted and unloved children around the world, and how desperately needed help is being brought to them by Canadians just like you, through Foster Parents' Plan.

This film has already been widely acclaimed by numerous United Church groups across Canada. We shall be glad to lend it to you if you have access to a 16-mm sound projector. There is no cost or obligation of any kind. Write giving at least 3 weeks' notice of date you would like to show film.

FOSTER PARENTS' PLAN
1500 Stanley St. - Room 330
MONTREAL 25, QUE.

WOOL CLEARANCE
Unshrinkable, nylon reinforced, 3 or 4 ply.
Good colour selection.
3 OUNCES $1.00, POSTPAID
Satisfaction guaranteed.
Free list of other specials available.
BEACOCK'S, 1019 PAPE AVE., TORONTO

HARD OF HEARING? Get this *FREE* booklet!

One of every ten people may suffer from hearing impairment! If you are among them, here is the booklet that you and your family should read! Written by a Doctor, a leading Otolaryngologist, this free booklet gives you vital facts about your problem.

Learn about types of hearing loss, their effect upon your speech, your health, your family relations . . . and ways they can often be remedied by hearing aids, surgery, or other means.

Discover the facts about hearing difficulties in children and the aged. Read the truth about quack theories. Find out how modern research may help you! Act now! No charge or obligation.

—MAIL COUPON TODAY!—
ACOUSTICON, Dept. UC
50 YORK ST.,
TORONTO.
Please send me absolutely free, my copy of excerpts from "Hearing—A Handbook for Laymen".

Name.....
Address.....
City.....*Prov*.....

APPLEBY COLLEGE
nec temere nec timide

Your son is not like other boys

Every man is different from his fellows. And so is every boy! It is only by recognizing this fact that we encourage a respect for the integrity of the individual, a tolerance of differences, and a firm belief in the essential dignity of every human being. At Appleby it is considered one of the great tasks of teaching to help a boy mature mentally, emotionally, and spiritually . . . not to a set pattern, but according to the innate qualities with which he has been endowed. In addition, an outstanding course of studies provides entrance to all Universities. Classes are small. Hobbies and sports are encouraged. Masters are carefully chosen. For an illustrated prospectus, write the Headmaster.

Appleby College

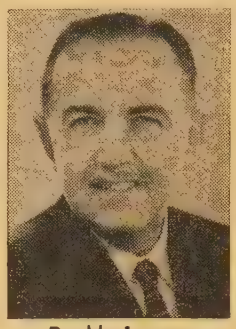
The Rev. Canon J. A. M. Bell,
Headmaster
Oakville, Ontario.

Book Reviews

Conducted by M. MACDONALD

The Chatterbox

DR. DAVID A. MacLENNAN'S new book *Be a Wonder to Yourself* (Revell, $2.75) was sent to Dr. Harvey Forster for review. He writes "This is a series of 31 topics discussed by one of the most popular preachers of our day. While many of the topics are not relevant to today's world, the book is interesting and stimulating; the articles brief and well illustrated". . . *The New English Bible* is the title chosen for the new translation of the Bible into current English. The New Testament — the first part to be completed — will be published early in 1961, the 350th anniversary of the publication of the Authorized Version. Scholars from different denominations and from a number of British universities have taken part in the work of translation. The work of translating the Old Testament and the Apocrypha continues. . . Crowds of neighbours came by car, truck and horseback, despite spring mud, for the funeral service of *Effie McMillan* in the community hall at Lindale, Alta. The Rev. Gerald Hutchinson writes about this woman who for 40 years was nurse to the community. "No night was too cold, no stream too swollen, no shack too poor to claim the love and skill of the cultured woman who married homesteader McMillan." She was Gilbert Chesterton's younger sister and close companion. She told of once being met by her brother and taken to lunch with Shaw and Wells. It was on a trip with Chesterton across Canada that she met her husband. Many of her closest friends and neighbours did not know her as the sister of a famous English writer. They loved Effie McMillan as a truly great woman in her own right.



Dr. MacLennan

Brothers of the Faith

By Stephen Neill. (Abingdon, $4.)

Reviewed by John Webster Grant.

Brothers of the Faith is subtitled "The story of men who have worked for Christian unity." The description is not entirely apt. This is not so much a series of ecumenical biographies as a history of the ecumenical movement told in terms of leading personalities. Bishop Neill has done for the World Council of Churches and related movements what John Gunther has been doing for one continent after another. The result is a very readable book that will give anyone who wants it a behind-the-scenes view of modern ecumenism. Groups taking part in the 1960-1961 mission study theme will find it invaluable. Theological professors seeking a text for courses in ecumenicity may find the answer to their problem here, although this book should be read in conjunction with more systematic studies.

Sandals at the Mosque

By Kenneth Cragg. (Ryerson, $2.50.)

Reviewed by J. H. Arnup.

This book purports to be the first of what is called "The Christian Presence" series. The aim is to present in a new light the relations of Christianity with Islam, Buddhism and Hinduism in turn.

The volume before us falls into three sections. The first bears the title "In quest of Islam" and consists mostly of a very sympathetic interpretation of an actual sermon by an orthodox Muslim, followed by the current criticisms of his own people. These apply the acids of modernity to his statement and question its contemporary relevance in our modern world.

In his second section, "Condition of Inter-religion," the author advances the opinion that the common facts of human nature and common conditions in the external world react upon Islam and Christianity to produce similar, though not identical types of religious experience. The implication appears to be in favour of peaceful co-existence.

The climax is reached in section three. There the Muslim provision for personal salvation is shown to be essentially external and, therefore, inadequate. It must yield to the peace of God which comes through our Lord Jesus Christ. It is essentially a students' book and will repay careful study.

The Triumph of Surgery

By Jurgen Thorwald. (McClelland and Stewart, $7.)

Reviewed by A. Stewart Allen.

Too often a reviewer feels a sense of disappointment when reading an author's second volume following upon an initial brilliant literary masterpiece. Jurgen Thorwald's **The Triumph of Surgery**, if anything, is an improvement on his original study, **The Century of the Surgeon**.

In his own personalized dramatic fashion he has guided Henry Stever Hartmann to various medical centres just as the critical discoveries of new physiological, anatomical, and technical achievements have opened the way permitting new operative approaches to diseases of the brain, thyroid gland, spinal cord, gall-bladder, hernia, and other surgical diseases of the abdomen. Finally the original research which made possible chest surgery and corneal transplantation is reviewed.

Thorwald's manner of presenting his subject matter in the first person leaves the reader with the delightful illusion that he is listening-in on the conversation between Dr. Hartmann and the leading surgeons and medical men of the last

ars of the nineteenth and the early
ars of the twentieth century. This
illing impression maintains the interest
the reader, lay or professional, until
has completed the story.
The detailed bibliography which is
pended will enable the student and the
earch worker to search more intimately
o the original work of those whose
ry Thorwald describes in his own
mitable manner.

Canadian Nation

By Lorne Pierce. (Ryerson, $2.)
Reviewed by Harvey Forster.

Any book by Lorne Pierce deserves
reful study. This is a careful survey of
cultural forces in Canadian life by
e who has made an understanding con-
bution. Specifically a well-deserved but
dom acknowledged, tribute is paid to
creative elements in French-Canadian
. The need, Dr. Pierce states, is to
epen our roots and to develop a greater
pect for ideas. Because Canada has
fered no blood bath or been forced to
e any national calamity, our maturity
s been long delayed, and so our culture
s suffered.
One is tempted to question the narrow-
ss of the field to which Dr. Pierce has
voted himself in this book. If culture
"the total deposit of all the disciplines
t have refined and shaped the people
a nation," surely economic pressures,
des of making a living, the material
ses for life, ought to be pre-eminent
ong those disciplines. Canada is
ng rapidly industrialized. How is this
ecting Canadian culture? What is the
ationship of industrialization and cul-
e? Can an industrialized community
ord a leisured class devoted to the arts?
second book on this subject would be
y welcome.

wo Books

Reviewed by Dorothy Dumbrille.

Little Places

By Grace Irwin. (Ryerson. $4.)

A story centred around the life of
in Waring, a middle-aged school-
cher who turns the spotlight on the
aknesses of modern education, as she
s them.
Education today is everybody's busi-
s. For this reason, the novel is timely
interesting, although lacking in plot.
re is love interest in the relationship
ween Terry Maxfield and George
dden, but this is incidental compared
the impact of the facts they express
heir conversations and opinions.
ran, through whose eyes we see
ay's sacrifice of the spiritual to the
erial; indifference to knowledge, and
disregard of the needs of the brilliant
il who must conform to those of the
diocre group, lays bare the truth,
cing out at the lack of moral educa-
. She suggests, however, as so few
reasonable remedies and the way to
back to the once familiar Christian
classical values.
ventually, she is tempted to leave her
le place" for what her contemporaries
a more important post. She makes
hoice typical of a well-balanced
istian woman.
his book, Grace Irwin's third novel,
n my opinion—and I am the wife of
a man who has been principal of a secondary school for many years — the best I have yet read on the subject. It points out the difference between the imaginative, educated person and the cold educationist, bent on intellectual and social levelling, unaware of the needs of the individual spirit.

David

By Charles Davey. (Muhlenberg, $3.)

This novel is written around the life of David, first real king of the nation of Israel. Although fictional in treatment, the author takes no liberties with the Biblical account given in Samuel and Kings. In a real sense, this story, told in the first person, is that of Abiathar, one of the sons of Ahimelech, son of Ahitub, who fled after David when he escaped the wrath of Saul with a band of loyal followers. It is Abiathar who recovers the Ark of the Covenant and who begins to discover the meaning of the faith it embodies.

There is the disagreement with David over the building of the Temple, a project later carried out by Solomon. There is underlying warning in the account of the old priest, as to his objection to the Temple; he believes a day will come when the Covenant will be fulfilled by something greater than outward show.

David's failings are not covered up in this account of his glory and greatness. His was a reign of temporal glory in Israel. Through the eyes of Abiathar, Charles Davey gives us an exciting tale not lacking in realism. We go back and read of the period in the Biblical account and are not disappointed in his presentation of it.

Books Received

Four paper backs in the New Canadian Library (McClelland and Stewart, $1.00 each): **At the Tide's Turn** and other stories by Thomas A. Raddall; **Arcadian Adventures with the Idle Rich** by Stephen B. Leacock; **Poets of the Confederation; Habitant Poems** by William Henry Drummond.

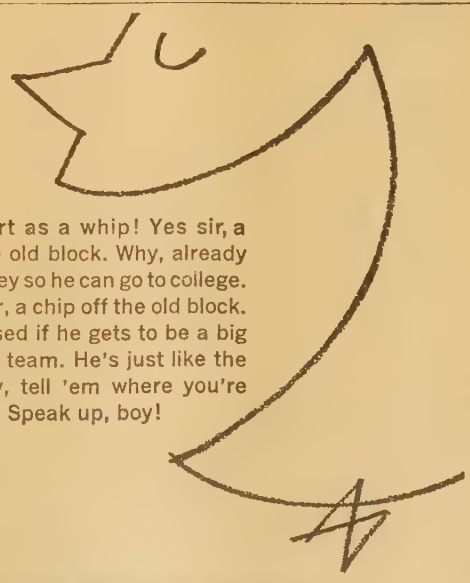
CHOIR GOWNS
PULPIT GOWNS
Samples and Prices upon Request
WALTER & SON, 174 Lauder Ave., Toronto, Ont.
LE. 3-1062 — Res. BE. 3-8837 — Dept. A

PICTORIAL PLATES

custom decorated, featuring an etching-like reproduction of your Church, Hospital, School, etc., in handsome ceramic color fired into the glaze of these gold edge lined plates. These make cherished mementos of your favorite building. For special committees, projects or occasions they offer an ideal solution. Wholesale prices. Organizations only.

Write today for particulars
CANADIAN ART CHINA
Box 261, Collingwood, Ont.

Prompt Renewal of Your
SUBSCRIPTION
Insures Uninterrupted Service



My boy is as smart as a whip! Yes sir, a regular chip off the old block. Why, already he's saving his money so he can go to college. That's right. Yes sir, a chip off the old block. Wouldn't be surprised if he gets to be a big star on the football team. He's just like the old man. Now, boy, tell 'em where you're saving your money. Speak up, boy!

THE BANK OF NOVA SCOTIA, naturally!

About People and Places

Win Film Award

The Rev. Anson Moorhouse and his staff at the United Church's Berkeley Studio have won a blue ribbon first prize award in the American Film Festival. This award, the equivalent of an Oscar in the theatrical division, was given to "I'll Sing, Not Cry" as the most outstanding religious film produced in North America in 1959.

Mr. Moorhouse

Special mention was made of the sensitive portrayal of the mission of the church; the quality of the photography, and the very unusual sound. It was filmed in Angola, particularly for the Africa mission study, was used by the Canadian Broadcasting Corporation in the **Heritage** Series and is currently being shown across the country in churches carrying on the Africa mission study this year.

This is the second Africa film produced by Mr. Moorhouse to receive an award. "The King's Man" was given a Canadian award in 1953.

When the announcement of the North American award was made at the recent Board Secretaries' Skillshop, Mr. Don Ely, of the Syracuse University Audio-Visual Department, explained that the American Film Festival is the high court of the non-theatrical film field. Films come from all over North America, are screened not once, but two or three times before a final selection from five or six titles in fifteen categories is made at the film assembly. "It is through this competition," said Mr. Ely, "that 'I'll Sing, Not Cry' ultimately came to be the top film in the religious films category. This honour that has come to Anson Moorhouse and even greater than that, to Berkeley Studio and to the United Church, is a very great honour indeed."

Huntington Bursaries

Bursaries are to be established at **Huntington University,** the Board of Regents has announced. Three awards are to be offered to high school students of Grades 12 and 13 in a contest to design a crest for Huntington. The first prize will be a bursary worth $100, with second and third prizes of $50 and $25. These may be taken in the form of tuition fees, books, etc.

Missions and Banquets

Dr. R. W. K. Elliott, Prince Rupert, B.C., conducted a preaching mission recently on the Hazelton charge. Services were planned by the Rev. Harold Boyd and the three sessions held in the Miller Memorial Church, Hazelton, and at Kitsegukla and Kispiox. All were well attended.

The staff of the Wrinch Memorial Hospital and its choir, led by **Dr. J. E. Whiting,** gave excellent support.

Banquets and programmes at both Indian villages honoured Dr. Elliott. About 75 attended at Kitsegukla where Moses Jones was master of ceremonies, and the school choir sang.

More than 100 sat down to the chicken and beef supper at Kispiox where the hall was lighted by the plant brought over from the church, and heated by two stoves. Hereditary chief Walter Harris was programme director, and the Kispiox silver band, conducted by Moses Harrison, supplied a number of selections.

The church service was a bit late in starting because of having to take back the lighting plant, but it was impressive when it got under way, with testimonials and strong singing. It was "a joyous experience" for the native people who were greatly impressed by this, the first preaching mission in the area.

Canada in Hong Kong

Responsibility for the **Hong Kong Bible House** has been assumed by the **British and Foreign Bible Society in Canada.** It produces over 500,000 scriptures annually and is responsible for supplying these for the 20 million Chinese outside mainland China. This responsibility is part of the general Bible Society programme whereby Canada will assume a larger role in the world-wide enterprise of providing the scriptures in the languages and quantities required by the non-Roman Catholic countries of the churches of the world.

Bright Lights at Mount A

Mount Allison theologs, who form about 10% of the student body, have been piling up records in university student events.

Three hundred students participated on the Varsity teams, and at their banquet the coveted award for "Athlete of the Year" went to Victor MacLeod, son of Rev. and Mrs. Alex MacLeod, Lakeburn, N.B., a second year theological student. He was the winner of the Maritime inter-collegiate cross country race and placed third in the Canadian cross country junior championship at Hamilton. In the Maritime inter-collegiate track meet he broke the mile record and was one of the point-getters, enabling Mount Allison to regain the championship from Acadia on their home track.

Bill Hyde of England, Soccer team captain, on behalf of his team which has five theologs as regular players, received the Sumner trophy, emblematic of the N.B. senior championship.

Mr. Hyde also played the leading role in T. S. Eliot's "Murder in the Cathedral," a Mount Allison Players production.

Theologs for two succeeding years have won the Woodrow Wilson scholarship open to international competition. Last year, John Bryden, Bayfield, N.B., senior philosophy student in Arts and theology, was the winner and is presently studying at the University of Pennsylvania. This year the winner is Karl Heller, Dorchester, N.B., in honour history. He plans to study at Johns Hopkins University next fall.

Two theologs, Bill Baxter of Toronto and Joe Nancoo, Trinidad, took part in McGill invitation debating meet defeating University of New Brunswick, Hamilton College U.S.A., and University of Toronto.

In the Musical Review, highlight of the college year, theological student George Thompson of Port Credit was director and one of the leads was taken by Paul Cummings, a theolog from Middleton, N.S. The theological quartette carried off the night club scene "with astonishing insight."

Eight from Other Communions

Eight ministers from other denominations will be received into the United Church at the annual conferences this year. There are two Mennonites, one from the U.S.A., the other from Canada; one each from the Congregational, Methodist and Presbyterian Churches in England; one from the Church of Scotland, one from the Methodist Church in the U.S.A., and one from the Free Church of Finland.

Nine little, ten little Candidates

McDougall United Church, Edmonton, claims the record in the total number of candidates for the ministry in one year. Last month it presented to Presbytery nine young men, and "the tenth is in sight," says the minister, the Rev. Donald Bruce Macdonald.

Shown in the photograph with their

Photo Ponich Studio

McDougall candidates

minister are, left to right, Donald Steele, Roderick Macdonald, Kenneth Jordan, Ray Leppard, the Rev. Donald Bruce Macdonald, Gordon Burch, Israel Prabhudas, John Davidson, Daniel MacQuarrie and John Lakavich.

During the sessions of the 19th General Council to be held in McDougall Church in September, an historical pageant is to be produced marking the appointment in 1860 of the Rev. George McDougall as missionary in the Saskatchewan district.

He built McDougall Church, the first church in Edmonton, high on the hill overlooking the Hudson's Bay Post.

Fellowship for Doctorate

Rev. T. R. Anderson, Edmonton, a graduate of the University of Alberta and St. Stephen's College, has been awarded the Rockefeller Doctoral Fellowship at Union Theological Seminary, New York. Prize winner through his theological course, he went to Union for post graduate work following a three years' pastorate on the Sundre, Alta., charge. He received his MST degree (Magna Cum Laude) in 1959 and has served as tutor assistant to Professors Reinhold Niebuhr and J. C. Bennett. The Rockefeller fellowship will enable Mr. Anderson to work toward his doctor of theology degree.

These Have Died

The **Rev. James P. Westman** died in Vancouver, April 19. He was 90 years old. Ordained in 1899, his whole ministry was within the B.C. Conference. Beginning at Golden, it included a seven-year term as Secretary of Epworth League and Sunday Schools, and pastorates in Victoria, Vancouver, Burnaby and Salt Spring Island. He retired in 1933. . . **Rev. Leonard M. Outerbridge** died in the active ministry at Ripley, Ont., April 12. He served the American Board of Commissioners for Foreign Missions, as pastor of Metropolitan Church, Regina, both before and after a term in the Navy, 1943-6, and Lennoxville, Que. . . **Rev. I. E. Cavender,** Bristol, Que., died March 27. He held pastorates in the Bay of Quinte and the Montreal and Ottawa Conferences, retiring in 1953.

Annie, wife of the late Rev. A. D. Carr, Vancouver, died April 15. She is survived by two sons in the ministry, the Rev. D. B. Carr, Calgary, and the Rev. A. D. Carr, North Burnaby, B.C. . . **Alberta P.,** wife of the late Rev. T. A. Broadfoot, Toronto, died April 18. She had served with her husband in South China.

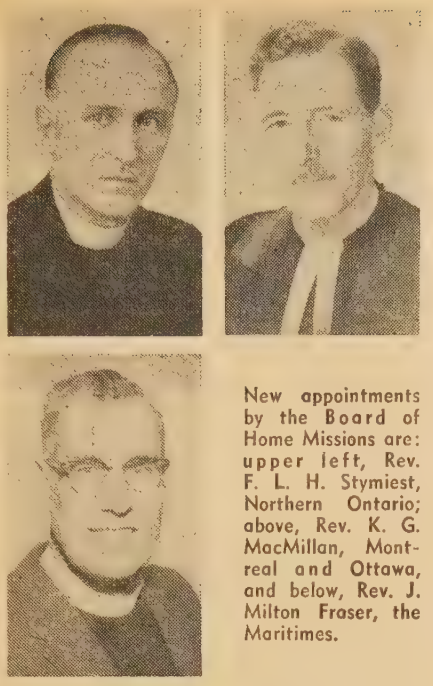
Third Gravenhurst Building

Trinity Church, Gravenhurst, Ont., officially opened the new addition to the sanctuary and the Christian education centre last month.

This is the third building on the same site since the Methodists erected the original in 1877. The church became an independent circuit in 1879 and grew to need an addition. Fire destroyed it in January, 1926, but so immediate was the response that a new church was dedicated in late summer of that year. This, with an addition has served the community since then. However, at a congregational meeting in November, 1958, under the leadership of the minister, the Rev. Ole B. Hoiesen, the congregation faced the fact that with a growing population and membership, it was necessary to make an addition to the sanctuary and erect a new Christian education building.

The $35,000 plant was dedicated by Toronto Conference President the Rev. J. C. Kell, assisted by Muskoka Presbytery Chairman the Rev. Dr. Gordon Barkwell, and the Secretary the Rev. Dr. Harold O. Hutcheson.

Mission Superintendents



New appointments by the Board of Home Missions are: upper left, Rev. F. L. H. Stymiest, Northern Ontario; above, Rev. K. G. MacMillan, Montreal and Ottawa, and below, Rev. J. Milton Fraser, the Maritimes.

Moderator to Visit Scotland

The moderator, the **Rt. Rev. Angus J. MacQueen,** has been appointed by the Executive of General Council to represent The United Church of Canada as a fraternal delegate to the celebration of the 4th century of the Reformed Church in Scotland this autumn.

To World Youth Rally

Three young people from the United Church will be among the 1,700 from Europe, Asia, Africa and the Americas attending the first Ecumenical Youth Assembly at Lausanne, Switzerland, July 13 - 24.

The Canadian delegation includes the United Church's **Lucie Ann Beaudon,** Montreal, **Margaret Dales,** Dundalk, Ont., **Constance Sills,** Downsview, Ont., and seven Anglicans, two Evangelical United Brethren, six Presbyterians. The Rev. Timothy M. Makayama, an Anglican, has been appointed by the Youth Committee of the Canadian Council of Churches to lead the delegation.

This Assembly will be one of the largest and most representative gatherings of Christian youth ever to be held. Its theme is "Jesus Christ—Light of the World."

Double in Decade

Canada has 200,000 alcoholics, double the number ten years ago, the **Rev. Dr. John Linton,** Secretary of the Canadian Temperance Federation, told the Ontario Federation's annual meeting. He described the problem as "more challenging with each passing year." For every alcoholic, five others are seriously involved, Dr. Linton said. This means that one out of every 18 Canadians is affected by alcoholism.

A number of organizations are calling for the use of chemical alcoholic tests in court, and the Canadian Temperance Federation is asking the federal government to put a percentage concept into the criminal code so that any driver found with .10% or more alcohol in the blood would be guilty of "drinking and driving."

Two New Doctors

The Board of Home Missions has appointed two new doctors to its medical staff.

Dr. Douglas W. Archibald goes as assistant doctor to the Queen Charlotte Islands General Hospital. He is the son of Rev. J. Douglas Archibald, Wolfville, N.S., and is a graduate of the Dalhousie University Medical School. Mrs. Archibald, the former Joy Eagles, Reg.N., is a graduate of Victoria General Hospital, Halifax, N.S.

Dr. James Evans, originally from Brantford where he was a member of Zion United Church, is a graduate of the

HAVE YOUR BEST SUMMER EVER

Really live. Enjoy the fun of going places, doing things. It's so easy in Ontario. Start your best summer ever by mailing the coupon below.

FREE!

ONTARIO TRAVEL LITERATURE

—Shows you where to go, where to stay at the price you want to pay.

Mail to: Ontario Travel, 846 Parliament Buildings, Toronto, Ontario.

Name_____

Address_____

Post Office _____ Prov._____

KNOW ONTARIO BETTER

explore ONTARIO

ONTARIO DEPARTMENT OF TRAVEL AND PUBLICITY

Hon. Bryan L. Cathcart, Minister

Ninety years of leadership
in mutual life insurance

MUTUAL LIFE
OF CANADA

Established 1869 Head Office, Waterloo, Ontario

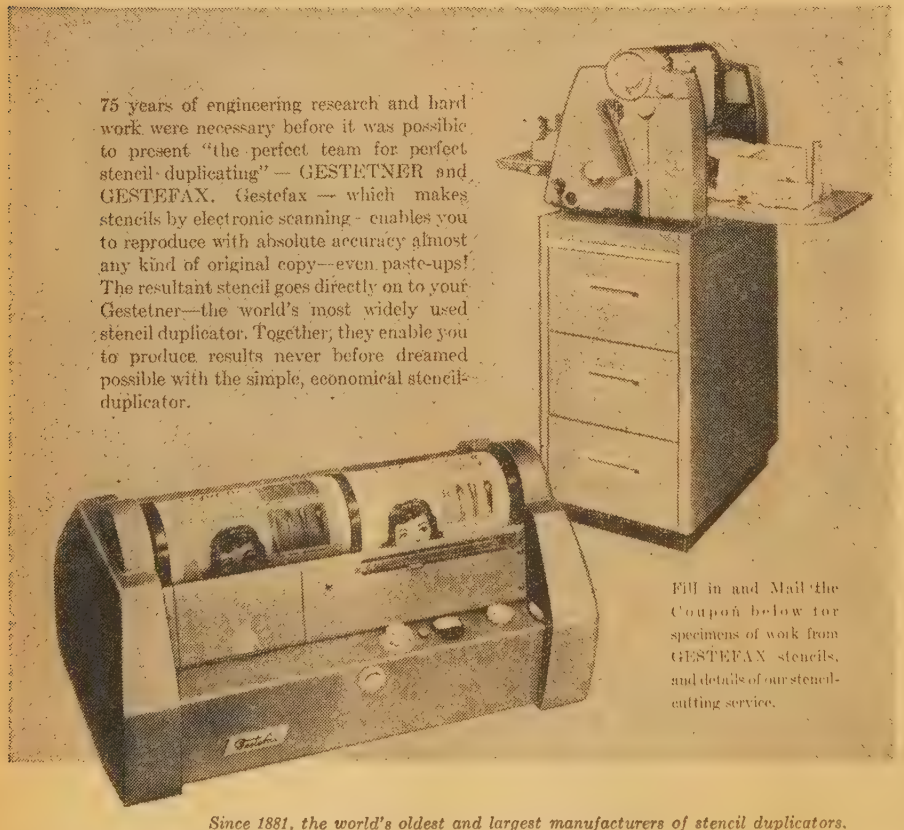
ML-60

MOVING? ONE MONTH'S NOTICE IS REQUIRED to make a change of address

So if you are planning to move or if you have changed your residence, please advise us promptly.

IT TOOK US SEVENTY-FIVE YEARS TO WRITE THIS ADVERTISEMENT

.....ABOUT THE ULTIMATE IN STENCIL DUPLICATING EFFICIENCY



75 years of engineering research and hard work were necessary before it was possible to present "the perfect team for perfect stencil-duplicating" — GESTETNER and GESTEFAX. Gestefax — which makes stencils by electronic scanning - enables you to reproduce with absolute accuracy almost any kind of original copy—even paste-ups! The resultant stencil goes directly on to your Gestetner—the world's most widely used stencil duplicator. Together, they enable you to produce results never before dreamed possible with the simple, economical stencil-duplicator.

Fill in and Mail the Coupon below for specimens of work from GESTEFAX stencils, and details of our stencil-cutting service.

Since 1881, the world's oldest and largest manufacturers of stencil duplicators.

Gestetner

117 KING STREET WEST, TORONTO, CANADA

Sales and Service Offices in all Principal Cities, throughout the world.

GESTETNER, 117 King St. West, Toronto
Please send me specimens of GESTEFAX reproduction, and details of your Service.

NAME.....

FIRM.....

ADDRESS.....

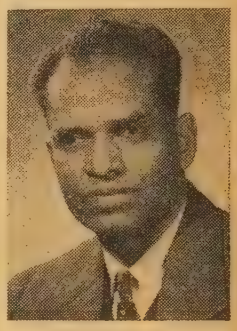
..... UCO5-60

University of Toronto School of Medicine. He served one summer on a student mission field and as medical student, Queen Charlotte Islands General Hospital in the summer of 1958. He is unmarried. Dr. Evans has been appointed assistant doctor, Wrinch Memorial Hospital, Hazelton, B.C.

Both appointments are effective July 1.

India comes to Canada

The **Rev. George Prasad** of Central India, expert in the use of the Laubach literacy method, has just concluded a six weeks' tour in Canada, arranged by the Missionary and Maintenance Department.



He spoke in churches, at Rotary club meetings, in schools and colleges, to WMS groups and other organizations about his work as director of rural and adult education. This work, under the Malwa Church Council of the United Church of Northern India, has been supported by The United Church of Canada for many years.

Mr. Prasad came to the United States last August on a Laubach scholarship and has just completed a six months' course at Syracuse University in literacy journalism. He made a TV film at Memphis, Tenn., demonstrating the teaching of Hindi. If approved by the Indian government, funds may be forthcoming to provide prints to be used in teaching Indian people.

This particular literacy project in rural and adult education was started in India 12 years ago by the late Rev. Dr. George Bryce, a United Church missionary. When Mr. Prasad took over there were 20 schools and two or three village libraries. Now there are 25 libraries, and 40 rural night and day schools with teachers, some paid by the church and others serving on a voluntary basis.

Mr. Prasad's major responsibility is the supervision of the schools and conducting short courses in literacy methods for teachers, ministers, Bible women and college students.

Because of his knowledge of the Laubach method, Mr. Prasad is often invited by government and private agencies to train their staff members. In 1952 he was on loan to the National Christian Council of India, and the following year was on the staff of the Literacy Training Centre in Allahabad.

During his stay in Canada, Mr. Prasad visited Cornwall where he appeared on television, Toronto, Montreal, Sherbrooke, Ottawa and Sarnia.

From Treasurer to President

Mrs. G. A. McMullen, Treasurer of the Women's Inter-Church Council, responsible for the promotion of the Women's World Day of Prayer programme in Canada, has been appointed President to complete the unexpired term caused by the death of Mrs. John McKillop. Miss Margaret Brown is the new treasurer.

No Complacency, Please

Elders should shatter their complacency and embark upon a campaign designed to deepen their spiritual life, the Rev. Norman Buchanan, Beaurepaire United Church, told elders from Montreal Lakeshore churches at a gathering in Summerlea United Church. He urged a "united speaking of the truth and a training programme in all phases of doctrine and worship."

Formed five years ago with the aim of strengthening the religious life of the elder and educating him in his duties, the **Lakeshore Elders Fellowship** meets bi-annually. Mr. W. J. Ingram is President.

More from Wills

More United Church people are remembering the church in their wills, Treasurer **Dr. V. T. Mooney** reported to the annual meeting of the Department of the Treasury. In 1959 the United Church received more bequests than ever before, totalling over $421,000.00 from 139 estates.

Bequests to Overseas Fields

Angola, Korea and Trinidad benefit particularly from bequests during the period January 1 to March 31, Treasurer V. T. Mooney reports.

Miss Adella Archibald, for many years a missionary in Trinidad, left half the residue of her estate to the work of the mission there. **Mr. Murray G. Brooks,** Barrie, Ont., gave $500 to the Angola work, and from the estate of **Mrs. Annie Campbell Weber,** Victoria, B.C., all the residue is for Korean missions and relief, while **Mrs. M. G. Aitken,** Sardis, B.C., left one half the residue for Korean work.

Mr. Eli Robinson, Comox, B.C., gave $200 for mission work and from the estate of **Miss Frances W. Hills,** Waterloo, Que., $500 for this work, while a share of the residue of the estate of **Mr. Elmer Davis,** Kingston, is for home missions.

The Missionary and Maintenance Department received bequests from the following estates: The **Rev. George Ayers,** Summerside, PEI, one-quarter of the residue; **Mr. Frederick Bingham,** Erin, Ont., $1,000; **Mrs. Anna Beverly,** Toronto, Ont., $2,000 and a share of the residue; **Miss Isabelle Blackmore,** Yarmouth, N.S., $122.50; **Mabel F. Edwards,** Toronto, one-seventh of the residue; **Mr. George E. Greenway,** Hamilton, 5% of the residue; **Mrs. Laura M. Stevenson,** London, Ont., $500; **Miss Margaret Stenhouse,** Dundas, Ont., $300; **Mrs. Nellie Wilson,** Winnipeg, Man., $200.

The **Rev. George Ayers** also left one-quarter of the residue to the Pension Fund; and from **Mr. Elmer Davis'** estate, the Pension Fund receives a share.

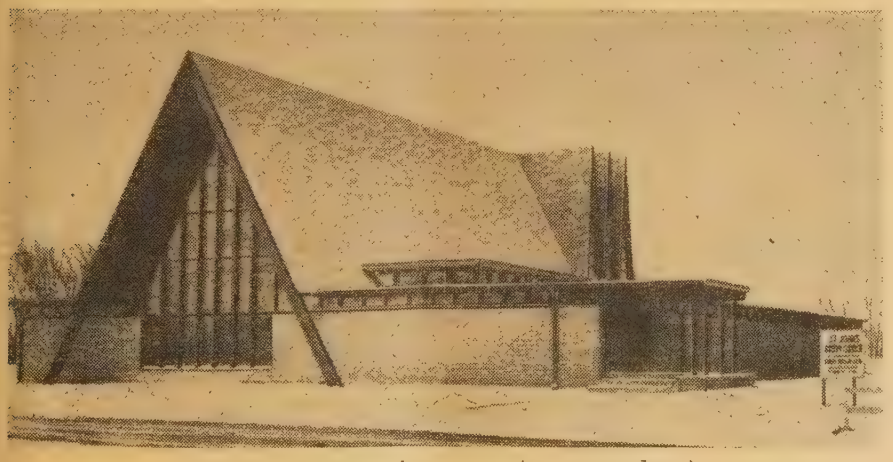
Mrs. Ethel Greer, Regina, all the residue to the Pension Fund. To this Fund the **Rev. Dr. William Mumford** left $500; and $500 also to the Board of Evangelism and Social Service. From the estate of **Mrs. Sarah A. Ward,** Toronto, one-half the residue to the Pension Fund for needy ministers, and one-half to assist in the education of young men and women for the ministry; and from the estate of **Miss Laura R. Binnie,** Cornwall, $2,000 for the Pension Fund.

Other bequests include: From the estate of **Mrs. Elizabeth Heckel,** Vancouver, one-half of the residue for orphans; a contingent bequest from the estate of **Mrs. Anne C. MacKay Starr;** $100 to the United Church from the estate of **Mrs. Helen A. Newell,** Weston, Ont., while homes for senior citizens receive $1,597.50 from the estate of **Miss Margaret D. Moffat,** Toronto.

Church in three years

St. John's United Church, Scarboro, was dedicated last month less than three years after the congregation was constituted. The service was conducted by the minister, the Rev. W. Geoffrey Julian, with Toronto Conference past president the Rev. Stephen Mathers officiating. The secretary of General Council, the Rev. Dr. Ernest E. Long, preached the sermon.

From the time the lots were purchased by the Toronto Home Missions Council in the winter of 1956 the organization of the congregation moved forward quickly through Sunday school and church services in the Vradenburg school, to the new portable church. Following constitution, the Rev. W. G. Julian was called as minister and inducted into the new charge. The manse was dedicated in 1958 and plans were begun for the new church. The dedication was followed by a month of special services.



Building achieved in three years *(see story above)*

The Princeton Institute of Theology

JULY 11 - 21, 1960

Presenting

Samuel Blizzard
Martin Marty
Paul Lehmann
Robert McCracken
Donald Macleod
Culbert Rutenber
Carlyle Marney
Paul Scherer
and many others

Registration: $5.00 per person, $7.50 per couple

Board, Room and tuition: $55.00 per person

For information write Institute of Theology

PRINCETON THEOLOGICAL SEMINARY

Princeton, New Jersey

DESIGNERS AND MANUFACTURERS OF

CHURCH LIGHTING FIXTURES

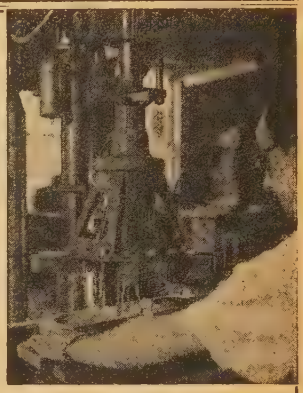
Brassware Refinishing — Collection Plates
Individual Communion Services
Brass and Bronze Memorial Tablets

CATALOGUES ON REQUEST
(State which required)

METAL INDUSTRIES LTD.

99 Ashley St., Hamilton, Ont.

MODERN MACHINERY



For making many parts of a pipe organ the use of modern, accurate machinery is imperative as it results in closer tolerances and lower costs. Constant research with production methods has resulted in the installation of many such machines which permit Casavant's skilled craftsmen to produce better work more economically.

Casavant Frères LIMITÉE

Designers and Builders of Organs and Church Furniture

ST. HYACINTHE, P.Q., CANADA

Celtic Studios

DESIGNERS, PAINTERS AND CRAFTSMEN IN STAINED GLASS

SWANSEA IN THE UNITED KINGDOM

CANADIAN REPRESENTATIVE

MRS. EASON HUMPHREYS

33 DONINO AVE., TORONTO 12, ONT. HU. 9-6566

QUE: W. D. LAMBIE, O.B.E., P.O. BOX 621, STATION B, MONTREAL

For Quality

CHURCH GOWNS

that are new and different

write D. MILNE

CLERICAL SUPPLIES

463 St. Catherine St. West, Montreal

New Delhi Plans for 1961

An estimated 1,000 persons, about two-thirds of whom have voting privileges, will attend the third assembly of the World Council of Churches, which will meet in New Delhi, India, November 18-December 5, 1961. Sessions will be held in the Vigynan Bhavan Conference Hall, built by the Indian government for a United Nations conference.

Plans were made at the executive committee's recent meeting in Buenos Aires. While these will have to be ratified by the Central Committee in August, they include action on the proposed merger of the World Council of Churches and the International Missionary Council.

The general theme of the assembly, Jesus Christ — the Light of the World, and three sub-themes will be dealt with in a booklet to be distributed for member churches well in advance of the New Delhi meetings. The booklet will include a statement of the general theme which will be drafted by an international commission, together with shorter preparatory statements on the sub-themes, and a survey of the World Council's work. Editions of the books will be available in English, French, German, and will be translated into other languages.

Features of the assembly will be morning Bible studies for all participants, public rallies at which speakers will stress the importance of public as well as private Christian witness, discussions of the ecumenical movement from the layman's viewpoint and worship services according to many traditions.

Discussions will also be held on the World Council of Churches and Christian unity, the Christian impact on international, political, economic and social scenes, the Bible and the churches, the theological aspects of missionary and evangelical work and the activities of the World Council's Division of Interchurch Aid and Service to Refugees.

Winter Course Graduates

Forty-one students from Ontario and the four western provinces have completed the winter course at the **Prairie Christian Training Centre** and received certificates of recognition at closing exercises from the Acting Principal, the Rev. J. Paterson.

Maritime Workshops

About 800 people from Anglican, Baptist, Presbyterian, Salvation Army and United Churches took part in 12 Bible Study Workshops recently held in New Brunswick and Nova Scotia centres. They were conducted by the Rev. F. E. Vipond, director of the Bible study project under the Canadian Council of Churches Christian Education Department.

Mr. Vipond

This programme to train Bible study leaders has four aims, Mr. Vipond explained: (1) to give a greater knowledge of content; (2) to give a deeper understanding of the meaning of Scripture; (3) to show certain methods of teaching and (4) to emphasize the importance of follow-up.

Keen interest was shown in all groups which were chaired by lay people. Work sheets were used and charts and visual aids introduced in the plenary sessions following group study. In many areas, particularly Newcastle, follow-up workshops are already being planned.

During the seven and a half weeks in the area, Mr. Vipond preached to 15 congregations, one at Mount Allison University, spoke to theological students at Acadia University, to Baptist young people at Moncton and students at the Atlantic Christian Training Centre. He gave radio addresses at Bathurst and New Glasgow and was interviewed for radio at Fredericton and on TV at Moncton. He also addressed the Truro Rotary Club.

This Maritime Workshop series followed one in western Canada, and during 1960 Mr. Vipond will centre his attention on Ontario and Quebec.

Four DD's

Four churchmen were honoured on May 4 at the Spring Convocation of Victoria University and Emmanuel College graduation held in Convocation Hall, Toronto. The honorary degree of Doctor of Divinity was conferred upon the Moderator, the **Rt. Rev. Angus J. MacQueen,** the **Rev. Norman Langford,** editor of Westminster Sunday School Publications, Philadelphia, the **Rev. W. Howard H. Norman,** Kwansei Gakuin, Japan, and the **Rev. Dr. Lorne Pierce,** former Editor of The Ryerson Press. The Chancellor, the Hon. Louis O. Breithaupt, presided, and the address to the graduating class was given by the Moderator.

Rural Ministers Honoured

Three ministers were honoured at the Annual Spring Convocation of Pine Hill Divinity Hall held in St. Andrew's United Church, Halifax, on May 4. The **Rev. L. P. Archibald,** Upper Stewiacke, N.S., the **Rev. W. K. MacKay,** Bass River, N.S., and the **Rev. M. H. Manuel,** retired, Woodstock, N.B., received the honorary degree of Doctor of Divinity. Practically all their ministry—about 140 years—has

ARTISTS IN STAINED GLASS SINCE 1856

ROBERT McCAUSLAND LTD.

214 JOHN STREET TORONTO

CANADA'S FOREMOST MEMORIAL WINDOW STUDIOS

SPECIAL DESIGNS AND PRICES ON RECEIPT OF PARTICULARS

CANADIAN BIBLE SOCIETY

Some part of the Bible has been published in 1,151 languages.

The complete Bible has been published in 219.

Last year the Scriptures were published in 15 new languages.

The Scriptures have been circulated in the languages spoken by 95% of the people of the world.

The Bible Society depends on individuals and congregations for its support.

CANADIAN BIBLE SOCIETY

Auxiliary of The British and Foreign Bible Society

National Office 32 Jackes Avenue Toronto 7

Our "2-Account Plan" helps you to save

1. Use your Savings Account strictly for saving.
2. Keep a separate Personal Chequing Account for paying bills.

Try this new plan at any "Royal" branch.

THE ROYAL BANK OF CANADA

been spent in rural charges in eastern Canada.

The special speaker at Convocation was **Premier Hugh John Flemming** of New Brunswick, whose son is a member of the graduating class.

Two at Queen's

On May 21 at the Convocation of Queen's University, Kingston, Ont., the honorary degree of Doctor of Divinity will be conferred upon the **Rev. Reid E. Vipond,** Regina, and the **Rev. Gordon Maxwell,** Peterborough, Ont.

Western DD's

Union College, B.C., and St. Stephen's College, Edmonton, are each conferring two honorary degrees of Doctor of Divinity. The **Rev. H. Russell Ross,** First United Church, Vancouver, and the **Rev. R. A. McLaren,** Principal of the Naramata Leadership Training School, will receive degrees from Union College. St. Stephen's will honour the **Rev. Kenneth C. McLeod,** Grimshaw, and the **Rev. Wm. J. Collett,** Principal of Mount Royal College, Calgary.

First at Huntington

At the first Convocation of Huntington University to be held in Sudbury on May 18, the President, the Rev. Earl S. Lautenslager, and the Principal, the Rev. J. W. E. Newbery, will be formally installed.

The honorary degree of Doctor of Laws will be conferred upon former Victoria College Principal, **Dr. Harold Bennett,** and the honorary degree of Doctor of Divinity upon the **Rev. A. C. Forrest,** Editor of **The United Church Observer.**

Conference Dates

Annual conferences of the United Church will be held during May and June, as follows:

British Columbia — Queen's Avenue Church, New Westminster, May 18-24.

Alberta—North Hill Church, Calgary, May 25-31.

Saskatchewan — Zion Church, Moose Jaw, June 1-6.

Manitoba—St. Andrew's-River Heights Church, Winnipeg, June 6-10.

London — Calvary Church, London, May 31-June 3.

Hamilton—McMaster University, Hamilton, May 26-30.

Toronto — Trinity Church, Toronto, May 30-June 3.

Bay of Quinte — Queen's University, May 24-27.

Montreal and Ottawa — Sherbrooke, Que., May 30-June 2.

Maritimes—Charles Fawcett Memorial Hall, Sackville, June 7-11.

Newfoundland — Wesley Church, St. John's, June 2.

MacLennan goes Overseas

The **Rev. Dr. David MacLennan,** the Brick Church, Rochester, N.Y., formerly minister of Timothy Eaton Memorial Church, Toronto, has been given leave of absence for study and travel. He will visit Israel, the Holy Land, and Geneva, and will hold a preaching mission in Berlin. He will study at Cambridge and will go to Edinburgh to occupy the pulpit of St. Georges West Church.

On the Air

Ministers of all denominations are heard during the popular Church of the Air programme, broadcast on Sundays over the Dominion network of the CBC.

The **Rev. A. H. Daynard,** United Church minister at Staffa, Ont., will be the broadcaster on Sunday, May 22, 4.30-5.00 p.m., EDT.

Exchange Delight

Young people in the **Hi-C group** in **Central United Church, Barrie,** have been delighted to learn that the $70 they sent to the Rev. Timothy Tam in Korea has become $450 in Hong Kong currency.

Interest in refugees was sparked for this group by the visit of Mr. Tam when as a member of the International Missionary team he toured Canada last fall. With their leader, Mrs. Cecil I. Brenn, they decided to take on a project for refugee relief. They sold Christmas trees and forwarded the proceeds overseas.

AFRICA'S FUTURE

(*Continued from page 7*)

told us in his Stellenbosch home that such a plan was naïve — and "a pipe dream."

While Dr. Keet denounces apartheid as evil, he still loves his fellow white South Africans and hopes and believes that with time and patience they will see the light. Many young Christians in South Africa study Keet's writings and listen to what he says. And South Africans, who know now their present leaders have led them to the brink, realize they have some wise leaders to turn to, before it is too late.

TWO SIDES OF PENNY

(*Continued from page 25*)

their sorrows a deeper level of community, so that bitter experience acquires a sweetness and tragedy acquires a high nobility. Pain can take on a glory when it becomes a shared experience."

From whatever viewpoint we approach the second Beatitude it appears that mourning and comfort are two sides of the same penny, two experiences which are one. No one who truly seeks to follow in the steps of Jesus would wish to avoid this dual experience.

For you cannot be comforted of God unless you mourn; and if you believe in God and mourn you will surely be comforted. Two sides of the same penny, making possible the strange conjunction, "as sorrowful, yet always rejoicing!"

NOOSKIMIASK

(*Continued from page 24*)

said, "but we try to get people who know how to use them and can show others. We try to get good Christians in our trained personnel, and good living girls for other jobs. We try, through our daily living and working, to bring them into the Christian life.

That's why we built a nurses' residence larger than we needed. We want the native girls to live with our nurses. We hope it will make them leaders in the community. It should have some practical benefits, too; when they go home they will be able to show their parents why they should keep their homes clean and neat.

"The hospital helps the work of the church in Bella Coola. If the church wasn't in hospital work, a lot of the progress of this area just wouldn't have been made. It has pioneered integration, for one thing."

As for Dr. Watt's future: "I told the Home Mission Board a couple of years ago that I would stay with church hospitals as long as they need me. I don't feel I am cut out for the ministry, but I can serve in this way."

Dates to Remember

The medieval miracle play, **Noah's Ark,** set to music by Benjamin Britten, will be performed during the Vancouver International Festival this summer. This unusual children's opera will receive its Canadian premiere, July 30. Hundreds of the city's school children will take part.

- for high Scriptural standards and strong Missionary emphasis
COME TO -
TORONTO BIBLE COLLEGE
Since 1894
Graduates serving in 50 Countries
• PASTORS - MISSIONARY - CHRISTIAN EDUCATION DIPLOMA COURSES
• B. Th. and B.D. DEGREE COURSES
Write today for Catalog and full information
The Registrar, 16 SPADINA RD., TORONTO 4, Dept. C

PERSONAL SERVICE DEPARTMENT

CLASSIFIED ADVERTISING

15c. per word, min. charge $4.00. 4 or more consecutive insertions, 15% discount. Box No., $1.25 per insertion extra. Display heading: 1st line $1.50 extra, each additional line $1.15 extra. Classified Display, $2.50 per agate line. Pulpit Vacancies, Birth and Death Notices at regular classified rates.

Copy must be in 3 weeks before date of issue

THE UNITED CHURCH OBSERVER

299 Queen St. West, Toronto 2-B, Ont.

1. HELP WANTED

SASKATCHEWAN TEMPERANCE ASSOCIATION Requires Clergyman as a full time Educational Secretary with Headquarters in Regina. Above average salary, car depreciation and mileage allowance, pension payments, sick benefits and special training. The Saskatchewan Temperance Association has a Government approved and supported alcohol education programme for the schools. Present staff consists of four Educational Secretaries plus office staff. Duties to commence July, August or September. Please direct inquiries to — Saskatchewan Temperance Association, 1733 Scarth St., Regina, Sask.

TEACHING OPPORTUNITIES in United Church Schools in Newfoundland—for Elementary and High School teachers. Salaries $2,400.00 to $7,000.00 depending on qualifications and experience. Travel grant available. Write Charles L. Roberts, Superintendent of Education (United Church), Department of Education, St. John's, Newfoundland.

WATERFRONT Director required for Simcoe Presbytery Camp, near Midland, Ontario, for July and August. Must be mature person with qualifications. Write to Gordon Walker, R. R. 1, Midland, Ontario.

1B. RETIRED OR RETIRING MINISTERS

SAINT LAURENT, Montreal, Que., St. Andrew's United Church, requires the services of a retired minister for full or part time, for the purpose of visitations. Congregation of 800. Please write to —W. F. Shaver, 2485 Paton St., Saint Laurent 9, Montreal, Que.

2. EMPLOYMENT WANTED

A REFUGEE from East Germany wants work as a nurse. She was a graduate nurse in Germany, nursed in Germany, Switzerland, and the two and a half years she has been in Canada. Speaks English fairly well. Would like to take care of an elderly person in their home. Box 160, THE UNITED CHURCH OBSERVER.

2A. PULPIT VACANCIES

ALTON - CALEDON (Ont.) two-point charge (2 services each Sunday) vacant July 1st, 1960. Comfortable manse close to Public School, High School bus passes door, situated amongst Caledon Hills, 6 miles south Orangeville, on 24 Highway. Interested ministers (preferably young) please contact Mr. Ray Lindsey, Caledon, Ontario.

ARTHUR (Ont.) United Church pulpit vacancy June 30th, 1960. Two-point Charge, five miles apart, good highway. Interested ministers please contact E. L. McArthur, Secretary, Arthur, Ont.

ATHENS (Ont.) United Church, one point pastoral charge vacant June 30th, 1960. Interested ministers write — Mrs. Clifford Morris, Recording Steward, Box 82, Athens, Ont.

BEAVER VALLEY Charge, Grey Presbytery, in some of Ontario's loveliest countryside, requires minister July 1st. Four services a Sunday. Comfortable oil-heated parsonage. Salary $4,300.00, including transportation. Mr. Ted Kentner, R. R. 1, Clarksburg, Ontario.

BEDFORD, Que. (Eastern Townships), 50 miles south of Montreal, United Church pulpit vacancy June 30th, 1960; 4-point charge, minister retiring after 12 years; comfortable manse, minister's private study in new hall attached to church. Excellent High School. Interested ministers write Mr. D. A. MacArthur, Box 363, Bedford, Que., Telephone—CH. 8-2573.

BROCKVILLE—Wall Street United Church solicits inquiries regarding the pulpit vacancy created by the untimely passing of the Reverend Doctor Dean K. Burns. Interested ministers kindly communicate with F. J. Latham, Recording Steward, Wall Street United Church, Brockville, Ontario.

BRUCE MINES - DESBARATS—Two-point charge vacant June 30th, 1960. Interested ministers kindly communicate with H. D. Peterson, Q.C., Bruce Mines, Ont.

CARLISLE Pastoral Charge (Ont.), Halton Presbytery, two-point, vacant June 30th, 1960. New furnished manse, oil heat, three large bedrooms; close to six room Public School, High School Bus at door; 12 miles from Hamilton. Salary minimum or better. Interested ministers write R. F. Dunham, Carlisle, Ont.

2A. PULPIT VACANCIES—Continued

CREEMORE (Ont.), St. John's United, 3-point charge, open June 30. Over minimum salary, phone and car allowance, heating over $200.00. Simcoe County village, 850 population in good farming district, 85 miles from Toronto, 25 from Barrie. Interested ministers please write G. H. Shepherd, Secretary Pastoral Relations Committee, Creemore.

DELTA (Ont.) Pastoral Charge (Rideau Lakes District) vacant June 30, 1960. Minister retiring after 13 years. Oil-heated manse with modern conveniences. Committee Secretary—Mrs. Harold Russell, Box 32, Delta, Ont.

ERAMOSA (Ont.) Charge requires minister July 1st, 1960, two-point rural charge, churches two miles apart. Manse 8 miles from Guelph, Ontario. Minimum salary plus travelling expenses. Apply J. L. McAninch, R. R. 4, Guelph, Ontario.

GRANTON, Ont., 2-point Charge vacant June 30; near London, large parsonage, oil heated. Will pay over minimum salary, plus car allowance. Reply to W. F. Lambert, Granton, Ont.

GUILD'S (Ont.) United Church Pastoral Charge —3-point very compact charge, vacant June 30th. Manse, school, store and church in village. High School at Blenheim, four miles west. On Highway 3. Minimum salary or better with travelling expenses. WE NEED YOU. Contact J. R. Hubbard or F. S. Woodliffe, Blenheim, Ont.

HALIBURTON, Ontario, Pastoral Charge vacant June 30, 1960. Three-point charge, modern manse, excellent Public Schools, centre of District High School area. Beautiful "Highlands of Haliburton" resort area, hunting and fishing. Salary and travel both above minimum. Interested ministers contact Secretary, Pastoral Relations Committee, Ronald J. Curry, Haliburton, Ontario.

HAMILTON, Ont. — Fairfield United Church in the east end of the city vacant June 30th. Comfortable manse, minimum salary. Interested ministers write Mr. J. Bowland, Secretary Pastoral Relations Committee.

HILLSDALE, Ont.—4-point charge, vacant July 1, 1960. Comfortable furnished manse, wood and coal furnace. Will pay minimum salary, $787 car allowance. Interested ministers please contact Ross Faint, Secretary of Pastoral Relations Committee, R. R. 1, Midland, Ont.

LUCAN, Ontario—Two-point charge on highway, vacant June 30th due to retirement of present pastor. Well equipped, oil-heated manse. Salary above minimum plus car allowance. New Public School, bus to District High. Secretary, Mrs. M. H. Hodgins, Box 212, Lucan, Ont.

LUCKY LAKE Pastoral Charge, Rosetown Presbytery, Sask., vacant June 30th. Four-point charge, good roads, modern manse, furnished, school and hospital facilities, salary and travel included up to $5,100.00. Interested ministers please contact D. Ashdown, Lucky Lake, Sask.

MANITOUWADGE, Ont., St. Paul's United Church, vacant June 30, 1960. New community, new church building, well-furnished fully modern manse. Minimum salary. Please write L. S. Brooks, Manitouwadge, Ontario.

MAPLE CREEK, Sask., Pop. 2,100 — United Church pulpit vacant July 1st. Furnished manse, fully modern, new church. Interested ministers write to Mr. J. I. Clark, Maple Creek, Sask.

MIDDLEVILLE-CLAYTON, Renfrew Presbytery, (Ont.) 4-point charge, (3 services each Sunday) average mileage 22. Furnished manse, with modern conveniences. Please contact Lyall Mather, Middleville, Ont.

MONTREAL East Community Church (United Church of Canada) requires a minister. Stipend $3,600.00, car allowance $500.00. Unfurnished manse near church which can be furnished if necessary. Only Protestant church in community serving approximately 400 families. Church newly decorated and new Christian Education Centre with a Church School enrolment of 525 pupils. Please reply to—Mr. B. P. Rapley, 5 Laurendeau Ave., Montreal 5, Que.

PERTH, Ontario—St. Paul's United Church pulpit will be vacant June 30th, 1960. Interested ministers kindly communicate with Mr. G. R. McLennan, Chairman Pastoral Relations Committee, Box 640, Perth, Ont.

PLAINFIELD, Ontario, pastoral charge, 4 points, 10 miles north of Belleville on Highway. Salary $4,100.00 including travel grant. Interested ministers write to—Grant Kerr, Plainfield, Ont.

PRESCOTT, Ontario—St. Paul's United Church, vacant June 30, 1960. New Christian Education centre, large furnished manse. Salary $4,200.00; $450.00 car allowance. Growing community on St. Lawrence River. New Public and District High Schools. Write Mrs. A. S. Petersen, Box 394, Prescott, Ont.

2A. PULPIT VACANCIES—Continued

RICHMOND - MELBOURNE United Church, Richmond, Que., vacant June 30th, 1960. Modern, oil-heated and furnished manse, excellent school; salary well above minimum. Address correspondence to B. W. Armatage, Secretary, Pastoral Relations Committee, Box 418, Richmond, Que.

SARNIA, Ontario — Devine Street United Church pulpit vacant July 1, 1960. Inquiries invited from interested ministers. Please direct communications to Donald W. F. Eyre, Secretary, Pastoral Relations Committee, 1457 Miller Drive, Sarnia.

ST. CATHARINES (Ont.) Memorial United Church, good schools. Interested ministers please write C. L. Easton, 409 Windermere Road, Niagara Falls, Ont.

STE. ROSE, Que., new charge due to suburban growth, vacant May 1 (formerly part of Ste. Therese, Ste. Rose), 16 miles from Montreal; new church and manse to be built; salary above minimum, plus car allowance. Recording Secretary, K. G. Brittain, 173 Filion, P.O. 1008, Ste. Rose de Laval.

ST. THERESE, Que., one-point charge vacant May 1st, 1960. This is an old established congregation in an area 20 miles from Montreal. Address correspondence to — Colin McClements, Secretary, Pastoral Relations Committee, 2 De Manthet, St. Therese, Que.

SUDBURY (Ont.) St. Luke's United Church vacant July 1st, 1960. One-point charge, compact, 2 miles from city centre—modern oil-heated manse on quiet street—½ mile from church. Study in church—growing congregation. Would challenge experienced minister. Contact Secretary Pastoral Relations Committee, Mrs. R. Armitage, 720 Bancroft Drive, Sudbury, Ont.

THETFORD MINES, Quebec, (two-point charge) vacant July first. Asbestos mining centre between Sherbrooke and Quebec. New church, new manse, opposite new High School. Please reply to N. F. Bradley, 525 Alfred St., Thetford Mines, Que.

TORONTO, Ont., St. Enoch's—vacant June 30th 1960. Allowance instead of manse. Interested ministers write to Mrs. Beetham, 97 Amelia St., Toronto 5, or to Recording Steward.

WHEATLEY, Ontario—One-point charge vacant July 1st, 1960. One service a Sunday. Modern furnished manse. Salary and car allowance well above minimum. 330 families. Building programme for new Education Centre planned; presenting challenge to an energetic minister. Contact Mr. Bruce Coulter, Wheatley.

WHITEHORSE, Yukon—Pulpit vacant July 1st. Congregation constituted in 1954. New church, new furnished manse. Growing congregation of over 100 families. Interested ministers write D. E. McAllister, Secretary Pastoral Relations Committee, Box 432.

WINCHESTER SPRINGS, Ont., 3-point charge, comfortably furnished manse, oil heated, minimum salary, car allowance. Interested ministers please write Mrs. Cecil E. McIntosh, Winchester Springs, Secretary Pastoral Relations Committee.

WOODBRIDGE, Ont., United Church pulpit vacant June 30, 1960. Above minimum salary plus car allowance, comfortable, oil heated manse. Good schools in area, close to Toronto. Interested ministers please write to Mr. R. Barker, Clarence St., Woodbridge, Ont.

3. PULPIT SUPPLY WANTED

WHITEHORSE, Yukon, requires pulpit supply for month of July. Offer One Hundred Dollars as travelling expense, plus use of furnished manse with utilities provided. Write D. E. McAllister, Box 432.

5. CHOIR PERSONNEL

ORGANIST-CHOIRLEADER required for Trinity United Church. Duties to commence August or September 1st. New pipe-organ to be installed in near future. Choir approximately 30. Salary $2,000.00; free studio. Excellent opportunities for private classes in piano, organ, voice; also run school music classes. Apply to Miss Hazel Grimmon, Secretary Music Committee, Trinity United Church, Kirkland Lake, Ontario.

ORGANIST and Choir Director wanted. Replystating experience, salary expected. References to: Organist Committee, c/o Mrs. S. M. Tate, Trinity United Church, 76 Doulton St., London, Ont.

6. ASSISTANT MINISTERS WANTED

CALGARY — Wesley United Church requires a young ordained assistant to assume specific duties in the field of Christian Education, to share in pastoral work, and do occasional preaching, with emphasis on Youth work. If you are interested send wire collect to D. Fehr, c/o Wesley United Church, 14th Ave. and 7th St., S.W., Calgary, Alta.

6. ASSISTANT MINISTERS WANTED—Contd.

HAMILTON, Ont. — St. John United Church requires Assistant Minister to share pastoral work and occasional preaching in a new rapidly expanding area. Opportunity for minister, retired or contemplating retirement. Please apply to Mr. E. J. Lewis, 78 East 36th St., Hamilton, Ont.

KITCHENER, Ont., Trinity United Church requires an assistant minister for Christian Education and pastoral work with some opportunities for preaching. Correspondence invited by Pastoral Relations Committee, 74 Frederiek St., Kitchener.

WANTED — Assistant to the minister at Knox United Church, Fort Frances, Ontario. Prefer ordained male, will consider layman or deaconess. Qualifications include ability and experience in organizing and leading Christian education work, including youth recreational activities. Apply in writing, giving complete personal history and expected salary, to Mr. A. M. Halliday, 301 Scott Street, Fort Frances, Ontario.

7. CHURCH SUPPLIES & EQUIPMENT

CHURCH LIGHTING SPECIALISTS

DESIGNS and estimating free. The Colonial Lighting Co. Ltd., Box 192, Port Colborne, Ont.

FOR SALE — Two Reed Organs in playing condition. Write P.O. Box 218, Andrew, Alberta.

CHOIR GOWNS

WESTERN Canada's leading manufacturer of Gowns, Collars and Hats. Samples sent without obligation. Mallabar, 375 Hargrave St., Winnipeg.

WANTED—Norway House Indian Mission requires used pews for new church. If any charge has some to dispose of, please write Rev. Donald A. Richardson, Norway House, Man.

8. ORGANS, MUSICAL INSTRUMENTS

FOR SALE—2-manual and pedal "Legge" Organ. Eight ranks and chimes. Excellent condition. Contact—Alfred Long, Box 269, Acton, Ontario.

PIPE ORGANS. No electronic device can equal the true tone of a Pipe Organ. New Pipe Organs, one manual and pedals from $2,775.00; two manuals and pedals from $3,640.00 and up, sales tax included. All Organs have noiseless Swiss blowers. Delivery approximately two months for small Organs and approximately 4-6 months for larger Organs. We buy your old Organs. Rebuilding and remodelling. Plans and estimates free. South East Organ Company, 33 Harrison Avenue, Port Credit, Ont.

9. ARTICLES FOR SALE

$1.00 buys two pairs of men's fancy wool blend or nylon substandard socks worth $2.00 if first. Money back guarantee. Dexter Hosiery Mills, 294 Terminal "A", Toronto.

STACKING Chairs and Tables. Also Folding Chairs, Banquet Tables, Pews. Very reasonable prices. H. H. Freeman & Co., c/o Box 72, Sta. "T", Toronto 19.

10. ARTICLES WANTED

USED Junior Choir Gowns wanted. State colour and price to Rev. E. E. Kent, Chatsworth, Ont.

WANTED — Old Canadian and Newfoundland coins. Usually higher prices paid. Send for free buying list. Return postage appreciated. The Coin Shop—561 Boyd Ave., Winnipeg 4, Man.

WANTED—used copies of new Canadian Hymnal with music—formerly used in Methodist Sunday Schools. Douglas Fletcher, Walton, N.S.

11. RESORTS, TOURIST ACCOMMODATION

BIRCHMUIR LODGE, Stony Lake (Kawartha), 100 miles from Toronto—modern cabin and lodge accommodation; good food, recreation and fishing. Available for groups May - October 15th. Phone evenings Riverside 2-6573—write R. Cooke, 130 George St. N., Peterboro, Ont.

GLENROY LODGE — The vacation spot for the whole family on Haliburton's Scenic Highway No. 5. Excellent meals and accommodation. Friendly hospitality and recreation. Also ideal for church group retreats. Open May to October. Telephone Maple Lake 7R14. The Burseys, R. R. 2, Minden, Ontario.

LAKEVIEW HOUSE (Jackson's Point, Ont.) on beautiful Lake Simcoe—48 miles from Toronto. You can enjoy a family vacation or week-end in June and September. Promote family life by relaxing together. Golf, bowling, swimming. Church, theatre, museum in close proximity. Grey Coach lines buses stop at the front gate.

PIKE BAY — Bruce Peninsula — "Lawrenceville" Tourist Resort — General store — furnished cottages, electricity, boats, motors, snack bar, novelties, water-skiing. Warren Lawrence, Pike Bay, Ontario. Toronto—LE. 3-0657.

QUIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, housekeeping if desired; four doors from Champlain Park. Rates: day, week or longer, reduced to June 20th and after September 1st. E. McKean, 258 Bay St., Orillia, Ontario. Phone F.A. 5-5863.

11B. BOYS' SUMMER CAMP

KARAMU Boys' Camp (near North Bay, Ont.) accommodates boys 7 to 14 years. Qualified Red Cross Instructors. Supervised programmes July and August. Descriptive folders and applications. Apply now—Karamu Boys' Camp, 29 Rushley Drive, Scarborough, Ontario. PLymouth 9-6483.

12. GUEST HOMES

ANY retired person interested in finding a pleasant private home to live in as paying guest, friendly village thirty miles north of Toronto, write Mrs. Harold Robbins, Caledon, Ontario.

COOPER'S Nursing Home, Mount Albert, Ontario —40 miles north-east of Toronto. Christian home for elderly, handicapped or convalescent. Registered nurse. Rates $135.00 monthly. Write or phone 292.

15. FOR RENT

ONE year, summer 1960 — summer 1961 — one bedroom furnished upper duplex, Leaside, quiet adults. Telephone Toronto, HU. 1-5912.

STUDENT minister wishes to sub-let furnished Leaside apartment for July and August. Ideal for 3 or 4 summer students, 20 minutes from University on bus route; garage included. References required. Contact John G. Sloan, Grimsby Beach, Ontario.

RED BAY, Lake Huron, private. Sleep six. Hydro. Well equipped. Good fishing, swimming, safe, quiet. W. Macdonald, 129 — 3rd St. A. East, Owen Sound, Ont.

TWO Summer Cottages for rent for the season June to September inclusive, at Grimsby, Ont., on the lake. All conveniences, excellent swimming, quiet and secluded. Ideal for family. H. W. Harvey, 15 Parkside Drive, Barrie, Ontario.

23. MISCELLANEOUS

WANTED—Names and addresses of persons who graduated from Albert College in 1910. Please send to Principal A. E. MacKenzie, c/o Albert College, Belleville, Ontario.

24. PERSONAL

THE THIEF OF GOOD HEALTH

CONSTIPATION. Royal Herbs, pleasant, comfortable, registered Tonic - laxative, pure as food, also aids digestion. Trial 10c. Write Century Products, London, Ontario.

HEARING improved for many who have used Leonard's Invisible Ear Drums. $10.00 complete kit, or ask for free information and testimonials from many who have been helped. A. O. Leonard Company, Dept. F, Box 306, Station F, Toronto 5.

GET 8 HOURS SLEEP

NERVOUS tension may cause 75% of sickness. Particularly sleeplessness, jitteryness and irritability. Sleep, calm your nerves with "Napps," 10 for $1.00; 50 for $4.00. Lyon's Drugs, 471 Danforth, Toronto.

RUPTURED?

RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135, Preston, Ont.

RUPTURED?
SICK-AND-TIRED OF PAINFUL TRUSSES THAT DON'T DO THE JOB?

STOP worrying!! Thousands of users testify and Doctors agree, you can really end your troubles with a "Beasley". This famous British Appliance holds so comfortably, you'll hardly know you're wearing it. Inflatable air cushions with the large end at the bottom, support as easily as with the hand, and hold securely under any strain. Beasley Appliances are simple to fit, inexpensive and washable. They give instant relief and are guaranteed satisfactory. Free illustrated booklet explains rupture and gives details of generous trial offer. Without obligation, write Dept. 6, Beasley's Ltd., 60 Front St. West, Toronto.

DRUG STORE NEEDS BY MAIL

PERSONAL needs. Inquiries invited. Lyon's Drugs, 471 Danforth, Toronto.

25. SERVICES OFFERED

GLASS LINERS for Silver Salts - Peppers, etc. Quality silverplating and repairing. Tarnish proofed if desired. Information, estimates free. Raymond Dalton, 54 Raglan Ave., Toronto 10, Ontario. LE. 6-7788.

MAKER of all types of Church Cabinets, Lecterns, Pedestals, Baptismal Fonts, Hymn Boards, etc. Robt. M. Dickerson, 133 Avon Ave., Toronto 9. Inquiries solicited. RO. 9-7185.

TYPING, Mimeographing, Illustrating, Manuscripts, Bulletins, Booklets, Financial Statements, etc. Mrs. Reta R. Wharram, 719 Chilver Road, Windsor, Ontario.

Professional Cards

ARCHITECTS

Bruce Brown & Brisley
— ARCHITECTS —
48 JACKES AVE. . . TORONTO

CHARTERED ACCOUNTANTS

Edwards, Browne & Co.
— CHARTERED ACCOUNTANTS —
10 ADELAIDE ST. E. TORONTO 1, ONT.

FUNERAL DIRECTORS

McCall Bros
— FLORAL FUNERAL CHAPEL —
1400 VANCOUVER ST., VICTORIA, B.C.
EV. 5-4465

Dates to Remember

Annual meeting of the **Dominion Council of the Woman's Association** of The United Church of Canada, May 15 - 20, Emmanuel College, Toronto. Special speaker, Mrs. C. A. Bender, Associate Secretary, Department Christian Social Relations of the Women's Division of Christian Service of the Board of Missions of the Methodist Church, U.S.A.

Annual meeting of the **Dominion Board of the Woman's Missionary Society**, Emmanuel College, Toronto, May 24 - 31. Special speaker, Miss Margaret Shannon, Associate General Secretary of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church, U.S.A.

Publishing House Notes

MINISTERS just now look forward to seeing the Book Displays at the forthcoming Annual Conferences. I commend the following titles for serious study and reference:

The Doctrine of the Christian Ministry, John Line $5.00

Christian Theology, J. M. Shaw 5.00

Church and State in Canadian Education, C. B. Sissons 6.50

And smaller volumes for ready use:

The Roman Letter Today, A. Leonard Griffith $1.00

A Gospel to Proclaim, R. C. Chalmers 1.75

Triumph of the Spirit, William Pope 1.00

I commend for special attention:

The Ship Under the Cross, John Webster Grant cloth 2.00 paper 1.25

This will be the leading study book for next year on the general theme "Into All the World Together."

The Book Steward.

what will you give them?

A good school should provide an opportunity for its pupils to develop mentally, physically, culturally, socially and spiritually. These church colleges offer this opportunity for your children

▶ WRITE FOR PROSPECTUSES AND APPLICATION FORMS NOW ◀

Albert College campus

Albert College

BELLEVILLE, ONT.

Albert College was founded in 1857, by the Methodist Episcopal Church. Thus it has been serving the church and youth for over 100 years. The College is Co-educational, and specializes in University preparation. Also, Albert College has given a large number of men and women to full time service in the Church. Indeed, its record in this regard is almost unexcelled. All inquiries should be addressed to The Principal, Rev. A. E. MacKenzie, DD, Albert College, Belleville, Ont.

Stanstead College

STANSTEAD, QUE.

Founded in 1829 Stanstead College is now a residential school for boys. It occupies a 500-acre site in the Eastern Townships near the Vermont border.

Full academic courses for Grades V to XII, preparation for entrance to all universities, colleges, service colleges. Religious instruction and supervised studies and activities are featured. Extra-curricular activities include cadet corps, sports, dramatics, debating, music, and many other interests.

For further information, write to: Walter K. Molson, BA, Headmaster, Stanstead College, Stanstead, Que.

The Stanstead College campus

Other Church-related Schools to Serve your family:

Alberta College

EDMONTON, ALTA.

(Co-Ed) High School, Commercial, Music, Speech, Arts

The Rev. Hart Cantelon, Principal

Alma College

ST. THOMAS, ONT.

(Girls) Grades IX-XIII, Commercial, Music, Art, Dramatics

Mrs. Steele Sifton, Principal

Balmoral Hall

WINNIPEG, MAN.

(Girls) Kindergarten-Grade XII, Music, Ballet, Art, Dramatics

Miss G. Murrell-Wright, Headmistress

Mount Royal College

CALGARY, ALTA.

(Co-Ed) Junior College, High School, Commercial, Music

The Rev. W. John Collett, Principal

Ontario Ladies' College

WHITBY, ONT.

(Girls) Grades VII-XIII Music, Art, Dramatics

Dr. S. L. Osborne, Principal

United Church College

ST. JOHN'S, NFLD.

(Co-Ed) Kindergarten-Grade XI, Commercial, Music, Art

Mr. Sherburne G. McCurdy, Principal

United College

(Collegiate Div.)

WINNIPEG, MAN.

(Co-Ed) Grades XI-XII

Mr. Lorne Tomlinson, Dean